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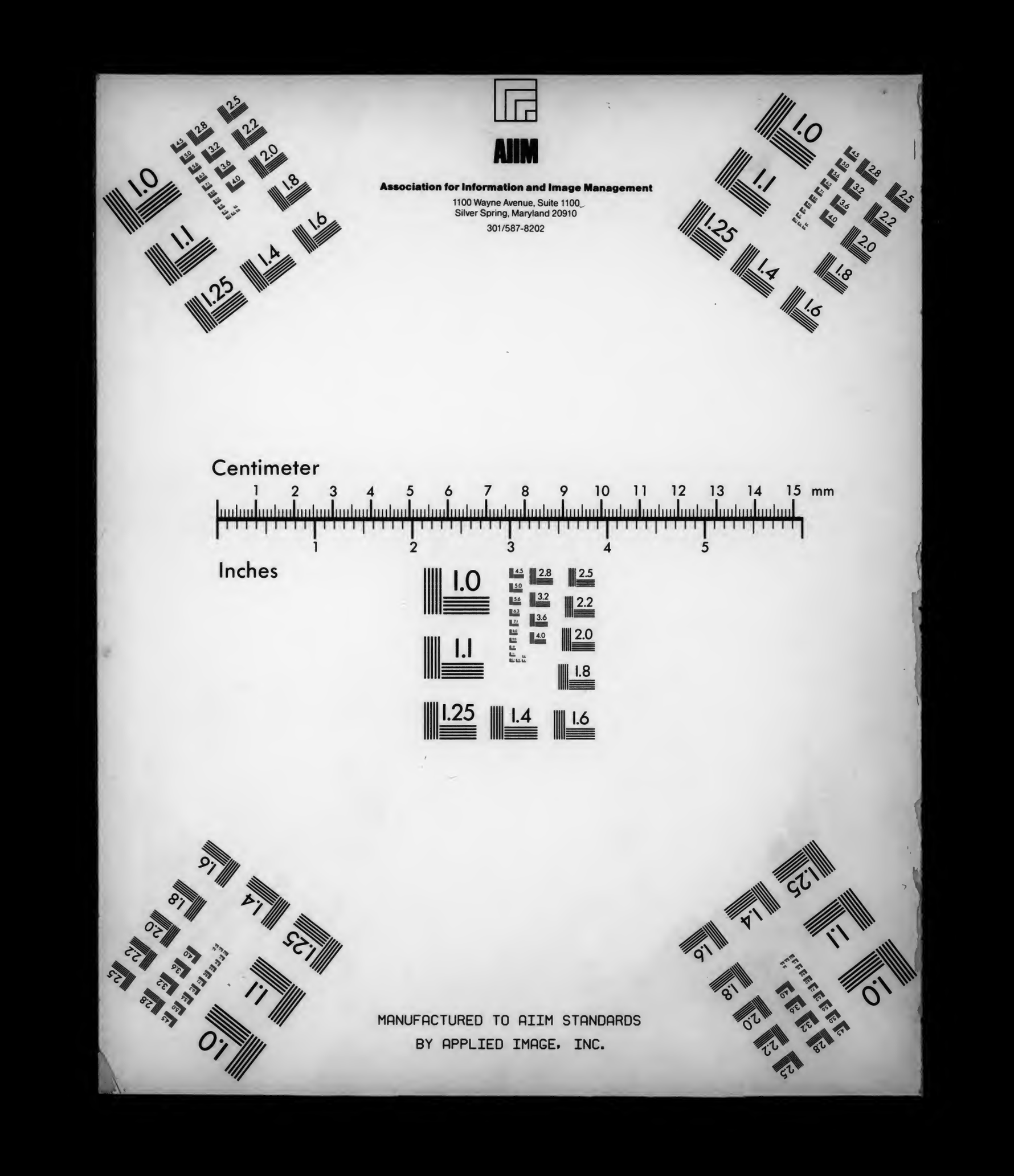
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D. M. Bennett.

D. M. Bennett.

CHRISTIANITY AND INFIDELITY;

OR THE

HUMPHREY-BENNETT DISCUSSION

BETWEEN

REV. G. H. HUMPHREY,

Of a N. Y. Presbyterian Church,

AND

D. M. BENNETT,

Editor of The Truth Seeker.

CONDUCTED IN THE COLUMNS OF THE TRUTH SEEKER, COMMENCING APRIL 7, 1877, CLOSING SEPT. 29, 1877.

"Hear both sides, and then decide."

D. M. BENNETT,
LIBERAL AND SCIENTIFIC PUBLISHING HOUSE,
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INTRODUCTION.

About the first of March, 1877, the Rev. G. H. Humphrey visited the office of THE TRUTH SEEKER and requested that a challenge to Col. R. G. Ingersoll and B. F. Underwood be inserted in its columns. The Editor cheerfully consented to publish the same, at the same time remarking that, as it was probable that both Ingersoll and Underwood were too much engaged to admit of their coming here to debate with him, rather than have him disappointed, he himself would hold a discussion with the gentleman in the columns of THE TRUTH SEEKER. Mr. Humphrey remarked if neither of those gentlemen accepted his challenge he would perhaps gladly entertain the proposition. In the issue of THE TRUTH SEEKER for March 3d, 1877, the following challenge appeared:

A PROPOSITION TO DEBATE—QUESTIONS.

1. Did Unbelievers in the Bible do as much for American Independence as the believers in it?

2. Has Infidelity done as much as Christianity to promote Learning and Science?

3. Is there a stronger probability that Infidelity is true than that the Bible is divine?

The undersigned has challenged Col. R. G. Ingersoll to a public discussion of the foregoing propositions. It is to be hoped he will accept, but should he decline, Mr. B. F. Underwood or any other exponent of Paineology will be taken as a substitute. Very respectfully,

G. H. HUMPHREY.

51 East Tenth street, New York.

In the same issue the Editor again offered his services to the reverend gentleman in case the two persons named did not respond to the challenge. After waiting two or three weeks, and hearing nothing from either Ingersoll or Underwood, Mr. Humphrey accepted the Editor's proposition, and arrangements were readily made for the discussion to appear in THE TRUTH SEEKER, Humphrey taking the initiative, and an article from each to appear alternately until the discussion should be completed. Accordingly Humphrey's first letter appeared in the issue for April 7th. On Sept. 29th appeared Bennett's reply to Humphrey's thirteenth letter, the discussion having continued just six months.

It is but fair to Mr. Humphrey to state that he has no pecuniary interest in the publication of the Discussion, though it is issued in this form with his entire consent.

Presuming that some who may read the following pages may be interested in knowing something of the contestants, brief sketches of each will be given.

SKETCH OF G. H. HUMPHREY.

My opponent, Mr. Bennett, has asked me to furnish a sketch of my life to be inserted in the Introduction to our Discussion. I dislike to do it. It exposes me to the suspicion of vanity and conceit. But I am desirous of pleasing a friend in that which is indifferent, if not good; so I will reluctantly yield to his request. There is not a character in the alphabet that I hate so much as the letter I. In order to avoid it, let me, like Cæsar or Moses, speak of myself in the third person.

The subject of this sketch was born in Carnarvon Shire, North Wales, in the year 1844. When he was less than a year old, his parents emigrated to Ixonia, Jefferson Co., Wisconsin, where he remained on a farm until his major-

ity. His situation there had no special advantages, except the proximity of many Germans, which enabled him to learn their language. When twenty-one he entered Washington & Jefferson College, located in Washington, Pa., where he graduated four years afterwards. From College he went to the Presbyterian Theological Seminary in Allegheny City, Pa. He studied there for three years. His first charge was in Frostburg, Md., which he assumed, in part, before leaving the Seminary. He was next called to the Birmingham Presbyterian church, Pittsburgh, Pa., where he remained about five years. In Dec. of 1876, he removed to New York City, to take charge of the Welsh Presbyterian church, Nos. 225, 227, 229, East 13th street. He is now living at 343 East 15th street, where he will be glad to see not only his Christian but his Infidel friends.

His mental history is not very peculiar. When between seventeen and twenty-three he read many skeptical works of various kinds. His object in doing so was not of the noblest kind. It was done more in the spirit of dare-devilishness than anything else. A boy has a similar motive in entering the mysteries of tobacco-chewing. Doubts were engendered in his mind. But he kept them mostly to himself. He only whispered them occasionally, with awful significance to his friends. He was rather glad to be suspected of holding peculiar views. He considered his skepticism a positive proof that he was a mighty smart young man. As he had read German, and "critical" English books, he thought surely he must have something to show for it more than the ordinary belief. He fancied that everybody who saw him said within himself, "What a great reader! There goes a *thinker!*"

But a change, like the rising of the sun, came gradually over his mind. He saw that some of his companions in skepticism were sinking into vice and immorality. The more they sinned the more they doubted. The more unlike true Christians they became, the more did they *want*

Christianity to be untrue. Although they got to reading and thinking less and less, their Infidelity grew more and more. He thought this very suspicious. In addition to this, he discovered that he himself was becoming lop-sided. He read little but anti-Christian works. He had a kind of aversion to everything in favor of Religion. When he *did* read something on that side, it was done with such prejudice and foregone conclusions that it was all in vain. When he reflected, and caught himself in this condition, he became uneasy. He knew that he had not given the Bible and the Christian religion *a thorough and honest study*. There he was, priding himself in his "reading," "thinking," and "liberalism;" and yet doubting a system whose evidences he had never examined. He knew well that he could never be admitted to the bar without giving the law a far more extensive study than he had given to this most momentous of questions. He resolved to reform. He proceeded to do so. He procured the standard works on Christian evidence. He found it extremely difficult at first to exercise sufficient patience to read them through and digest them. He was possessed by a strong temptation to dismiss the whole subject after glancing superficially over a few volumes. He thought he might then say he had read them. But, thanks be to God! he was not permitted to stop there.

He read on. He began to feel that the Scriptures *might* be true. What he deemed *possible* at first soon became a *probability*. After some years of toil and meditation, the probability became a *certainty*, as to the cardinal, essential teachings of Christianity. He had formerly thought of practicing law. But the conviction of the everlasting truth of the Christian Religion impelled him to preach the Gospel, and to use every lawful means to defend and disseminate it. He is happy in the work. He can now say:

"O happy day that fixed my choice
On thee, my Savior and my God."

He has given this inner history of himself, not because it is in itself important, but because he believes it is a fair picture of eight-tenths of those who profess to be unbelievers. Should these lines and this discussion furnish a clue that will guide even one out of the zigzag labyrinth of Infidelity, the writer will be more than rewarded.

G. H. H.

Sketch of D. M. Bennett.

He was born on the eastern shore of the beautiful sheet of water known as Otsego Lake, in the township of Springfield, Otsego Co., N. Y., Dec. 23, 1818. His parents were poor people—his father an uneducated farmer, his mother a member of the Methodist Church. At an early age he moved with his parents into the village of Cooperstown, N. Y. Here he had fair opportunities for attending district school, Sunday-school, etc. At the latter he was a constant attendant, and frequently, by voluntary effort, learned twenty or thirty verses in the New Testament during the week, and recited them to his teacher on Sunday. He attended church regularly, and very naturally grew up in the belief taught by theologians.

When between fourteen and fifteen years of age, returning from a visit to some relatives in Berkshire county, Mass., he stopped to visit the Shaker Society in New Lebanon, N. Y. They lived peacefully and happily in their beautiful home on the hill-side, and he soon became so much pleased with them that he decided to join them and become one of their number. He thought they lived better and happier lives than any people he had ever met. They are a peculiar people and have a somewhat peculiar religious belief. In the first place, they are strict celibates, and regard the sexual intercourse as the forbidden fruit which caused the fall of Adam and Eve, and through them of the entire human race. They regard Jesus as the pattern celibate

who practiced and taught the strictest self-denial. They do not regard Jesus as God, or as having a miraculous begetting. They conceive that Divinity consists of two divisions or elements, male and female, father and mother—Power and Wisdom—and that Jesus Christ, nearly nineteen hundred years ago, represented the Father element and Ann Lee, an English woman, the wife of a dissipated blacksmith, over one hundred years ago, represented the Mother element of divinity. She was called Mother Ann Lee, and in Jesus and herself they held that Christ made his first and second appearing. They dress in a plain garb, lead industrious lives; they hold their property in common, on the community plan, and dance and march for worship.

That society then consisted of seven hundred members, and was divided into some eight families, or lesser communities. There were sixteen societies in the entire country, with a total membership of six thousand. In later years, however, their numbers have greatly decreased, and they now have less than half their former members. They are a very religious people, and they carry their religion into their daily duties and avocations, making it an eminently practical system of faith. They hold to the possibility of living lives without fault or sin, and they make it their object to attain to this point of perfection. They are Spiritualists, and had among them what are called "spirit-manifestations" long before the "Rochester knockings" were heard of. They believe in spirit protection and guidance, and to the higher spirits they direct their prayers and supplications. They unite in silent prayer, including those before and after each meal, at least eight times a day.

Bennett's occupation among them was three years at growing garden-seeds and putting them up in packages to send over the country, four years at shoemaking, three years at growing and gathering medical herbs and roots, preparing extracts, making syrups, ointments and other preparations, powdering roots and herbs, etc., and three

years at practicing medicine. He did not attend any course of medical lectures nor graduate at any college, but had the benefit of a fair medical library and the advice of an old physician who had retired from practice. The system of treatment adopted by the society was the Eclectic, and it proved very successful.

Bennett never attended college, or any institution of learning above a common district school, which he left at the age of fifteen. Since that time he has been constantly engaged at some active business—generally hard work—affording him little time for study or close reading.

In 1846, having arrived at the age of twenty-seven years, after residing thirteen years in the Shaker society, and losing faith somewhat in their peculiar creed, and tiring to some extent of their rather arbitrary system of government, he left the society, in company with his sister and Mary Wicks, who afterwards became his wife—and who since the age of four years had lived with the Shakers—together with one or two other members. In the fall of 1846 he was induced to "go West" as far as Brandenburg, Kentucky, on the Ohio river, forty miles below Louisville; but, being disappointed in the nature of the business in which he had expected to engage at that place, in the ensuing December he removed to Louisville, and there served nearly a year as clerk in a drug-store. In January, 1848, he opened a drug-store of his own in Louisville, and conducted it over eight years, engaging also in other kinds of business with varying success. In the spring of 1855 he sold out his business and removed to Rochester, N. Y., where he resided four years, engaging in the sale of fruit-trees, shrubbery, etc., and, afterwards, garden seeds. In 1859 he removed to Cincinnati and bought a drug store, which he conducted till the autumn of 1865, engaging also, somewhat extensively, in preparing proprietary medicines. During these six years he was quite successful, and upon selling out had made enough to answer

during life for himself and wife, had he not invested it in a series of ventures that proved unsuccessful. As it was, however, repeated bad investments and ventures used up the earnings of six years, and in 1866-7 he had managed to lose the snug sum of $30,000.

His religious views gradually became more and more radical from the time he left the Shakers. While in Louisville he borrowed an Infidel book which strongly shook his faith in theology. A few years later, in visiting New York, he called upon Gilbert Vale, who kept radical books for sale, and bought Paine's Age of Reason, Volney's Ruins and a number of small books and pamphlets of a similar character. The perusal of these aided materially in driving from his mind the relics of superstition and ecclesiasticism that still lingered there. He ventured to exercise free thought, to take nothing upon the assertion of the priesthood, to accept naught unsustained by proof, and, in short, to do his own thinking and to arrive at his own conclusions.

His belief gradually became very radical, and he divested himself of nearly all the superstitions to which he had once given his assent. He lost confidence in the Bible as being a superhuman production, and while he saw in it good morals and precepts, fine specimens of ancient poetry and literature, he found in it also a great deal that is crude, a great deal that is coarse and obscene, a great deal that is untrue, and but little that is adapted to the present needs and conditions of mankind. He regarded it wholly as a human production.

He threw off all allegiance to fables, myths and superstitions. He held himself free to embrace truth wherever he found it, and to discard errors and fallacies from whatever source. He gradually came to believe in the eternality and the infinity of the Universe; that it contains all substances and all forces; that there is nothing above it, below it, or outside of it; that every result that has ever taken place

has been produced by natural and sufficient causes, and that there can be nothing *super*natural. He regarded the multitude of gods which men had imagined, devised and manufactured—or in a word, the god-idea—as the great central superstition around which all other superstitions have clustered for thousands of years. He accepted Ingersoll's axiom, that "there can be no liberty on earth while men worship a tyrant in heaven." He saw that all that has been effected on this planet to improve it and make it a happy dwelling-place for man has been done by the hands of man, and that the gods have done nothing for the race, and that the belief in them has been one of the greatest evils that has befallen mankind. He came to understand that man's whole duty is towards his fellow-man, towards himself, and nothing for the gods; that he can do as little for the gods as they do for him, but that to promote the happiness of himself and his fellow-beings and to aid in rendering this earth a paradise he can do very much indeed.

In 1869 Bennett returned to Rochester, remained there over a year, and then removed to Paris, Ill., where he resided three years. For a year or more he was in the drug business, and after that he engaged in growing garden seeds, papering them and sending them over the Western country. In 1872 he cultivated fifty acres in seeds, and in 1873 seventy-five acres. His means being limited, he was under the necessity of taking partners, but, like many others, he found partnership a bad ship to sail in, and in the Fall, of 1873 he was glad to retire from the business with a loss of two years' hard work and $2,500 in money. His Christian partners were too much for him, and rendered his continuance in the firm no longer desirable.

In the Summer of 1873 he engaged in a newspaper discussion with two Paris clergymen on the subject of *prayer*. One of the local papers published what the clergymen had to say but refused to publish his articles because of their radical character. This dissatisfied Bennett, and

made him resolve to start a paper of his own in which he could say just what he believed to be true. It was this that caused him to start THE TRUTH SEEKER, and probably if that bit of Christian intolerance had not been shown him, he would never have started a Radical paper and never become the publisher of Infidel works.

THE TRUTH SEEKER started as an eight-page monthly, in September, 1873. Its early success was not remarkable, but sufficient to induce him to continue it. Having closed out his business in Paris, and perceiving it was not just the place whence to issue a Liberal paper, he looked around for a better locality. New York city, the commercial centre of the country, presented advantages superior to any other locality, and he resolved to move his little paper there. It was, perhaps, a bold step. To start the paper was bold. For a man without capital, without editorial experience, without acquaintance with the Liberal element of the country, and, worse than all, without the necessary ability, to conduct a Radical journal, to engage in such an enterprise perhaps, evinced more boldness than good judgment. In the face of the financial panic which was well inaugurated in the closing months of 1873, and has continued nearly four years, it was, at best, an unfavorable time to move a little unfledged monthly to the metropolis of the country. No. 5 of Vol. I. was issued here in January, 1874, with sixteen pages instead of the previous eight. In 1875 it became a semi-monthly, and in 1876 it was changed to a weekly. It has had a struggle for existence while papers with far more ability and more than ten times the capital were failing all around it. It is to be hoped, however, that it has now become so well established that no serious fears are to be entertained for its continued existence. In addition to THE TRUTH SEEKER, one hundred and fifty books, pamphlets, and tracts have been published in the same office. If it cannot be styled an instance of "divine aid," it is, perhaps, an instance where

divinity has preserved a neutral policy and kept "hands off." It is hoped that a larger number of works will be issued from the same establishment, and that the enquiring and independent minds of the country will be patrons of the same. The publisher knows not how he can better discharge his duty towards his fellow-men than by placing before them the sentiments of truth and appeals in behalf of mental liberty. He has resolved to devote the remainder of his life to the good work.

D. M. B.

Truth Seeker Office, Oct. 1, 1877.

THE

HUMPHREY-BENNETT DISCUSSION.

MR. HUMPHREY.

NEW YORK, March 29, 1876.

MR. D. M. BENNETT, *Dear Sir:* As we have agreed to discuss some matters relative to Infidelity and Christianity, and as we are both alike in being quite indifferent to ceremony and red tape, I will at once proceed to prove the affirmative of the following proposition:

THAT BELIEVERS IN THE BIBLE HAVE DONE MORE FOR CIVIL LIBERTY IN THE UNITED STATES THAN UNBELIEVERS.

By "believers in the Bible" is meant those who recognized the infallibility and divine authority of that book; and by the "unbelievers" is meant those who denied that infallibility and repudiated that authority. You will scarcely object to this definition of the word "Infidel." Webster defines Infidelity as "disbelief of the inspiration of the Scriptures, or the divine origin of Christianity." No standard lexicographer differs from this definition.

Having thus explained terms, I will proceed at once to show that the services of Infidels to American liberty have been infinitesimally small compared with that of Christians. I am well aware that this is exactly the reverse of the persistent representations of Infidel speakers and writers; but it can be demonstrated nevertheless.

1. This is shown by the fact that the struggle for Independence *originated* among the Puritans of New England—yes, among the hated Puritans. It is true they did not start out with the conscious and avowed intention of securing their independence. But it is noteworthy that they were the first to resist British oppression. Samuel Adams, the leading spirit in this resistance, was a member of the Congregational Church. His was a house of prayer. He was a strict observer of the Sabbath (Bancroft's History of the United States, vol. iii., pp. 418-420, Centenary Edition). As far back as the year 1768 John Hancock had named one of his sloops "Liberty," indicative of the spirit of the man, and, perhaps, of the unexpressed wish of his soul.

The Boston Town Meeting, held in Faneuil Hall, Sept., 1768, was an assemblage of religious people. In that meeting it was resolved that "the inhabitants of the town of Boston will, at the utmost peril of their lives and fortunes, maintain and defend their rights, privileges, and immunities;" *and they recommended that a day be set apart for fasting and prayer.* This shows that the first citizen's meeting to remonstrate against tyranny was a meeting, not of Infidels but of Puritans.

We read often of the clergy of that period inspiring their congregations with patriotism, courage, and hope. Bancroft says "the Calvinist ministers nursed the flame of piety and of civil freedom" (Bancroft, vol. iii., pp. 499, 587). Where is the account of a "Liberal Club" doing a similar service?

The Old Continental Congress, held in 1774, was composed almost entirely of Christian men. Rev. Jacob Duché, an Episcopalian, was invited to act as chaplain. Franklin testified afterwards that those early Conventions and Congresses were opened every day with prayer (Parton's Life of Franklin, vol. ii., pp. 573-4).

The battles of Lexington and Concord were fought by brave Puritans. The warning of the approaching foe was

given from a *church tower.* Paul Revere revered Paul. He was a believer of the Gospel. The march from Cambridge to Charlestown Neck under Col. Prescott was preceded by prayer by Mr. Langdon, then President of Harvard College (Lossing's Field Book of the Revolution, vol. i., p. 539).

The *strictly first* declaration of independence—the Mecklenburg Declaration—was made in May, 1775, in the highlands of North Carolina by a convention of "sturdy Presbyterians" (Bancroft, vol. iv., p. 575).

All this, and much more of the same import, had transpired before Thomas Paine published his "Common Sense" in Jan. of 1776. It is cheerfully admitted that that pamphlet had a wonderful effect on the Colonists. But it did not *create* the thought of independence, as is sometimes claimed. Along with a great many other essays and pamphlets of the same kind, prepared by "the ablest persons in America" (Lossing's Lives of the Signers; p. 246), it helped to *precipitate* an idea that was already in solution in the public mind. It touched off the magazine. As John Adams remarked, it "singularly fell in with the temper of the moment" (Life and Works of John Adams; Boston, 1854; vol. i., p. 204). "The idea of independence was familiar among the common people much earlier than some people pretend" (Ibid; vol. ix., p. 598). Patrick Henry—who, though not a church member, was so far a Christian that he relished Butler's "Analogy" and Doddridge's "Rise and Progress," and published at his own expense Jenyns' "Internal Evidences of Christianity" (Sparks' Am. Biography, vol. xi., p. 384)—as early as 1763 and 1765 had given utterance to sentiments that caused the royalists to cry out "Treason! Treason!" Samuel Adams, Richard Henry Lee, Benjamin Franklin, Rev. Timothy Dwight (Lives of the Signers, p. 244), Gen. Greene, Gen. Washington (Bancroft, vol. v., p. 63), and many others, had talked of absolute separation from the mother country before

Paine's pamphlet ever saw the light. In the words of Bancroft, "The Declaration of Independence was silently but steadily prepared in the convictions of all the people, just as every spire of grass is impearled by the dew, and reflects the morning sun" (Bancroft, vol. v., p. 165).

2. The affirmative of this proposition is confirmed by the fact that the foreigners who came to our assistance were nearly all believers in the Holy Scriptures. De Kalb was a Protestant (Bancroft, vol. iv., p. 40). It is well known that Lafayette, Pulaski, and Kosciusko were Catholics. Steuben was a Lutheran (Sparks' American Biography, vol. ix., p. 84). But where was the Infidel that crossed the sea to lead the provincial patriots against the British troops?

The Englishmen who advocated the cause of the Americans in the presence of the Crown were all believers in the Christian religion. I refer especially to Col. Barré, Chatham, Camden, and Burke. No Freethinker in the House of Lords or in the House of Commons raised his voice in our behalf.

3. In further proof of my position I will remind you of the fact that the masses of the Colonists were believers in Christianity. An avowed Infidel in the American army was regarded as an exception and a monstrosity. The battles of the Revolution were waged by soldiers who read their Bibles in the camp, and exercised faith in God.

The best generals of the Revolution accepted the Bible as the word of the Lord. This is notably true of Prescott, Warren, Putnam, Greene, Knox, Morgan, Wayne, Lincoln, and their commander-in-chief, George Washington. We have already named Lafayette, Steuben, Pulaski, Kosciusko, and De Kalb. Who was the *Infidel* general that rendered any service to the Colonies? Benedict Arnold, who was irreligious, was a traitor. Charles Lee, the Freethinker, proved unfaithful.

Robert Morris, the great financier of that period, had an

unswerving faith in the principles inculcated in Holy Writ. So had his eminent friend, Gouverneur Morris.

The signers of the Declaration of Independence were religious men. Benson J. Lossing, Esq., the well-known author, who has been for many years a careful student of American history and biography, said recently in a private letter: "I believe, from internal evidence, that every signer of the Declaration of Independence was a practical Christian, such as Christ accepts as his worthy children. They, of course, differed in their *theological* notions, but not in their *religious* convictions. Some of them were church members, and some were not." That this is true, without excepting Franklin and Jefferson, I will show in my next.

Soon after the close of the war, Congress appointed Dec. 13, 1781, as a day of "Thanksgiving to Almighty God for the signal success of the American arms." Previous to that "when the letters of Washington announcing the capitulation reached Congress, that body, with the people streaming in their train, went in procession to the Dutch Lutheran church to return thanks to Almighty God" (Bancroft, vol. vi, p. 429,). Most assuredly, then, the American people were in the main religious.

These remarks are suggestive rather than exhaustive. The service of Christians to the cause of independence, as compared with that of Infidels, was as a thousand to one.

I have given many references, as I intend to continue doing, in order that you and our readers may verify every statement. I shall endeavor to give, as I shall demand, authority and proof. Yours, very respectfully,

G. H. HUMPHREY.

MR. BENNETT.

REV. G. H. HUMPHREY, *Dear Sir:* I have never thought for a moment, nor do I think any intelligent Liberal has

ever claimed, that a majority of the officers, or of the rank and file engaged in the Revolutionary struggle were Infidels or unbelievers in the divine origin of the Bible. If a census had then been taken on that question, or a vote given, the Bible worshipers on the one side and the unbelievers on the other, I admit that the believers would have had a very large majority—perhaps ninety or ninety-five per cent of the whole number. Unfortunately, since the earliest history of mankind, the believers in fetishes, myths, superstitious mysticisms, fables, and errors of all kinds, have far outnumbered the opposite class. Truth has ever been in a minority. It was so one hundred years ago. It is so to-day. But, thanks to the light of science and the inherent love of the Right which exists in man's nature, the truth is gaining ground. The myths and superstitions of former centuries, with their tyrannous rule, are retiring to the rear, and truth, reason, and mental liberty are coming to the front and assuming control. They are unmistakably gaining ground, and in another hundred years it is confidently hoped that theological delusions and errors will have far less sway, not only in this country but in the civilized world, than they had one hundred years ago. The powers of light and truth are potent, and we have much to hope for from them.

I freely accord patriotism, love of liberty, and hatred of tyranny to thousands of zealous Christians who were engaged in that struggle. They fought bravely for American independence, and I would not take one laurel from their brows. I honor them for what they did in the cause of human liberty. They were impelled by the noblest impulses that move the human heart. If the same credit was generously awarded to the unbelivers that were engaged in the same struggle, this discussion would hardly be necessary. We would hear much fewer aspersions and slanderous assertions about "Tom Paine" and the "Infidel crew," and they would be cheerfully credited on all hands with the

great deeds they performed, and a nation's gratitude and honor, to which they are so justly entitled, would be extended to them, instead of being grudgingly and meanly withheld as now.

While I yield that Bible-believers greatly predominated in point of numbers in the American struggle, I claim that the leading spirits, the men who did the most to arouse the people of the Colonies, to stimulate their courage and resolution after the conflict was inaugurated, and when dark despair settled over the land; who directed the armies; who made personal sacrifices to keep up the struggle, and who gave form and direction to the Constitution and policy of the new government when the war was over, were Infidels, or men who did not believe that the Bible was written by the finger of God, or by his immediate dictation. I allude to such men as Benjamin Franklin, George Washington, Ethan Allen, Anthony Wayne, Thomas Paine, John Adams, Thomas Jefferson, Gouverneur Morris, Benjamin Rush, Arron Burr, Alexander Hamilton, James Madison, etc., etc. These men did not accept the Christian dogma that Jesus Christ is God and the Supreme Power of the Universe; hence they were Infidels.

While I admit that Christians acquitted themselves nobly in that glorious struggle, I claim that Infidels did the same, and did more in proportion to their numbers than did the believers, and this is all that ought to be demanded of them. I claim, too, that the war for American independence was not a Christian struggle, and that the impulses and sentiments which actuated the infant nation—hatred of tyranny and oppression, the spirit of freedom and independence—are not peculiar to Christians. They are the natural, spontaneous impulses of humanity. Man, in all ages of the world, in all countries, and under all systems of religion has fought and bled and died for liberty and the right of self-government.

While men of all castes and colors have aspired to free-

dom, while they have fought for liberty; while men of all creeds have detested tyranny in their very souls, the distinctive inculcation of Christianity has been "submit" and "obey." Its principal teachers have enjoined rules like these: "Servants obey your masters," "Obey the magistrates," "Obey them that have rule over you," "Let your soul be subject to the higher powers," "Render unto Cæsar the things that are Cæsar's," "The powers that be are ordained of God. Whosoever, therefore, resisteth the powers resisteth the ordinance of God, and they that resist receive unto themselves damnation. Wherefore, ye must be subject, not only for wrath but also for conscience' sake. For this cause, pay ye tribute also, for they are God's ministers, attending continually upon this very thing" (Rom., xiii., 1–6). "Submit yourself to every ordinance of man for the Lord's sake, whether it be to the king, as supreme, or unto governors" (1 Peter, ii., 13).

According to these imperative injunctions, the American colonists were not only in a state of rebellion against the parent government, but also against heaven. They had practically ceased to be Christians. They had become Infidels, for to question or doubt what the priesthood declares to be the will of heaven is infidelity of the rankest kind. When they dared to raise their hands and strike for their liberties, they were opposing the will of God. Every king, every tyrant that ever reigned over an oppressed people, either under the Hebrew or the Christian *regime*, claimed to rule by the express command of God. They were the anointed of heaven, and to rebel against them was to rebel against God. The American colonies, when they resisted the power of Great Britain, opposed such a power. They opposed the first Christian power in the world—a nation whose kings and queens reigned by the "grace of God." I repeat, it was an *un-Christian* war to oppose the first Christian nation on earth, whose monarchs ruled by a divine commission from on high, and whose coronations were

presided over by the Archbishop of Canterbury, the highest Christian dignitary in the realm. I tell you it was the *rebellion of Infidelity* that made the American people raise their arms against such a divinely-commissioned power. True, Catholics and Protestants came over to help us, but they came to fight the battle of Infidelity against Christian tyranny, and this truth cannot be successfully denied. Most truly did Ingersoll exclaim, "Infidelity is liberty; all religion is slavery. In every creed, man is the slave of God; woman is the slave of man, and the sweet children are the slaves of all!"

While the Christian government of Great Britain was sending over its thousands of creed-bound serfs to crush into the chains of bondage a youthful and struggling people who dared aspire to be free, the first Infidels of England and France sympathized with the colonists and did all they could for their cause by pen, money, and valor. While this was true, how was it with the great light of Christian Protestantism in England, John Wesley? He opposed the American struggle with all his power. He wrote against it, he preached against it, and he labored against it publicly and privately. England had no deadlier foe to American freedom than was John Wesley, the pious apostle of the Church, and the founder of Methodism.

You mention instances of marches and other operations during the war being preceded by prayer. Doubtless it was so, but that does not prove very much. A devout Mohammedan prays regularly six times a day, and always with his face turned towards his holy city, Mecca. Many of the acts of his life-time are preceded by prayer. Does that make him a Christian? The pious Hindoo mother who throws her infant to her crocodile-god in the Ganges always precedes the act by prayer. Does that make her a Christian? When two opposing Christian armies are about to engage in a bloody conflict, and both precede the sanguinary work by prayer asking for victory,

and both beg for God to help them, is it not calculated to embarrass their God to decide how to answer the prayers of both, and to determine which side to help the most?

Bonaparte used to insist that God was on the side of the strongest battalions, and other observing persons have come to the same conclusion. If Col. Prescott had preceded his march from Cambridge to Charlestown Neck by a lively game of "old sledge," or had he induced his men to join lustily in singing "Yankee Doodle," is it not barely possible that it would have answered just as good a purpose as Mr. Langdon's prayer? Would not the soldiers have made the march just as cheerfully and as expeditiously?

Among the generals, patriots, and statesmen who were in the Revolutionary struggle, it is not claimed that all had arrived at the same degree of unbelief or Infidelity. It is conceded that Jefferson and Paine were more pronounced and outspoken in their radicalism and unbelief than were Franklin and Washington, but all disbelieved and denied the dogmas upon which the Christian Church is founded—that Jesus Christ is God, the Supreme Power of the Universe—and that he penned or dictated the Jewish and Christian Scriptures. They denied that one person could be three, and that three persons could be one, and that three and one are the same. Rejecting these cardinal tenets in the Christian Church, they, of course, could not be Christians, and must, of necessity, be ranked among the Infidels.

You may attempt to prove that these were all Christians because in some respects they acted with the Christians, not even excepting Jefferson. We hope, at all events, that you will leave us Ethan Allen and Thomas Paine. I ask you not to make Christians of them. It seems, too, that after Thomas Jefferson has been a thousand times denounced as an Infidel, from almost every pulpit in this land—both before and after his election as President—you

will find it a little laborious to make it clear to the common perception that he was a Christian in full communion. If you can make a clear case of it, I shall watch your efforts with interest. He was quite as decided an Infidel as Paine, and was never afraid of having his views upon theology known. There will be no trouble in showing this from his own writings. I have not room in this article to go into these quotations, but will in my next, when I think I can also show that Washington entertained the same theological views that Jefferson did, and that the Rev. Dr. Abercrombie, rector of the church in Philadelphia which Washington frequently attended during the time that that city was the seat of government, and who was acquainted with Washington's views, admitted that the General was a Deist. Deists, of course, are Infidels. Thomas Paine was only a Deist. I think I can show that Franklin was also a Deist.

I am well aware that Christian biographers and pious adulators have made great efforts to show that Washington was a Christian; that he was a sanctimonious man, and that he preceded his engagements on the battle-field by prayer; that it was discovered that upon a certain occasion he retired into a thicket to pray; but the stories lack confirmation, and is too much like the Sunday-school story about the cherry tree and his little hatchet, in which it was impossible for him to tell a lie—a story, by the way, first told by a clergyman.

The truth is, Washington has been so far deified by an admiring American people, and we have grown up from our infancy with the impressions implanted upon our minds that he was a model man, a great and good personage, far superior to any other who lived at the same time, that he is exalted into a demi-god who could not tell a lie, who could not use a profane word, and who was almost perfection itself. This is all an error. It is true rather that he had his faults and failings like other men. He could not only use duplic.

ity and strategy when necessary, but he could swear "like a trooper." Those who were well acquainted with him pronounced him a profane man who often gave way to passion, who was aristocratic and almost unapproachable to his inferiors, and who often showed a species of tyranny and cruelty. Still, the eminent services which he rendered his country should be duly acknowledged and remembered, but not on the false ground that he was a Christian.

D. M. BENNETT.

MR. HUMPHREY.

MR. D. M. BENNETT, *Dear Sir:* I am pleased with the courteousness of your reply, and with your candor in admitting the substance of my last letter. Your concession amounts to this: that, in the proportion that "ninety or ninety-five per cent." is greater than ten or five per cent., the Christians who resisted British tyranny were more numerous than the Infidels who did the same.

You assert that resistance to constituted government, even when it is oppressive and inhuman, is contrary to the principles of Scripture. This is an error. Such passages as "Be subject to principalities and powers," "Subject yourselves unto kings or governors," "Render unto Cæsar the things that are Cæsar's," mean simply that the Christian should not be anarchical; he should be a law-abiding citizen. There is no intimation in the Old Testament that the Israelites violated the Divine law when they threw off the Egyptian yoke. Nor is there a hint in the New that Jesus did wrong in ignoring the Jewish Sanhedrim.

I was rather surprised to see you making such hit-or-miss assertions respecting the religious opinions of certain persons prominent in the Revolution. Of course, Thomas Paine is yielded to you. So is Ethan Allen. But I insist that *not one* of the others whom you name was an Infidel in

the true sense of that word. Benjamin Rush was universally known as an eminently pious Christian. His "Essays" put this beyond the reach of a doubt. The New American Cyclopedia says of him that in 1791 "he wrote an able defense of the Bible as a school-book. He was Vice President, until his death, of the Philadelphia Bible Society, of which he was one of the earliest originators, and the constitution of which he drafted." Parton says of Aaron Burr that "he was no scoffer. He was desirous, while condemning the severe theology of his fathers, not to be thought an unbeliever" (Life of Aaron Burr, vol. ii, pp. 274–329). Alexander Hamilton was a believer in Christianity. In a paper prepared in view of his duel with Burr he said: "My religious and moral principles are strongly opposed to the practice of duelling" (Morse's Life of Hamilton, Boston, 1876, vol. ii, p. 364). He sent for a clergyman to administer the sacrament to him before his death (A Collection of Facts and Documents relative to the Death of Alexander Hamilton, 1804, pp. 47–55). Morse says: "He was a sincere and earnest Christian. He had lately said of Christianity in his firm, positive way: 'I have studied it, and I can prove its truth as clearly as any proposition ever submitted to the mind of man'" (Life of Hamilton, vol. ii, p. 370). If you want to find proof that Gouverneur Morris was *not* an Infidel, I will refer you to his "Life," by Jared Sparks, vol. i, pp. 508–9, vol. iii, p. 44. A careful examination of such works as Rives' Life and Times of James Madison will compel any one to see that our fourth President was very far from being a rejecter of Christianity.

The four persons who played the most active part in the Revolutionary struggle, and in the formation of the government afterwards, are often claimed by Infidels, and too frequently conceded to them by Christians. I refer to Washington, Jefferson, Franklin, and John Adams. Let us now throw aside as so much rubbish the "Sabbath-school stories" and religious magazine paragraphs, and also the

"Liberal Club" traditions, with all the Infidel newspaper tales respecting these persons, and let us try to determine from *their own writings* and from standard biographers what their religious opinions really were. Let us consider them in the order of their birth.

As Benjamin Franklin was the oldest, we will examine his religious belief first. There are several trustworthy Lives of Franklin before the public. The most recent is that of Bigelow. But as Parton's is in all essential matters in agreement with the rest, and as Mr. Parton is a "liberal" man, we will refer chiefly to him. All biographers get their materials mainly from Franklin's Works, of which there is an admirable collection edited by Sparks, Boston, 1840.

Franklin was raised under religious influences. When a mere boy he left home to make his own living. Before leaving his teens he had read Shaftesbury, Collins, and other Deistical writers. They shook his mind. When about nineteen he wrote and published a "Dissertation on Liberty and Necessity." Its conclusions were that there is no inherent distinction between virtue and vice, and that man is really under the reign of Fate. But, as Lossing says, "Franklin always looked back to those early efforts of his pen, in opposition to Christian ethics, with great regret" (Lives of Celebrated Americans, p. 40). He afterwards did all he could to gather every copy of his "Dissertation," and annihilate it forever (Parton's Life of Franklin, vol. i, p. 132). But it is on the strength of this treatise that Franklin is claimed as an Infidel! We might as justly sum up Col. Ingersoll's life, and say he was a drunkard and a Democrat, because there has been a period when he was both.

When twenty-two he reconsidered his position and retraced his steps. He passed through what Parton calls a "regeneration"! He drew up a creed and a liturgy for himself (Parton's Life of Franklin, vol. i, pp. 167–178). When twenty-three he called "Atheism" "nonsense," and

pronounced "the Christian religion the best of all religions" (Ibid, vol. i, pp. 192–3). When fifty-eight he advised and urged his daughter to "go constantly to Church," to be devout, and "never miss the prayer days" (Ibid, vol. i, 455). When sixty-seven he styled himself a "Protestant of the Church of England, holding in the highest veneration the doctrines of Jesus Christ" (Ibid, vol. i, p. 557). When eighty he asked: "If men are so wicked *with* religion, what would they be *without* it?" He advised a Freethinker not to publish an Infidel work (Ibid, vol. ii, p. 554). In the Convention of 1787, when he was eighty-one, he made this motion, "That henceforth prayers, imploring the assistance of Heaven and its blessings on our deliberations, be held in this Assembly every morning before we proceed to business; and that one or more of the clergy of this city be requested to officiate in that service."

In the course of his remarks in support of this motion he said: "In this situation of this Assembly, groping, as it were, in the dark to find political truth, and scarce able to distinguish it when presented to us, how has it happened, Sir, that we have not hitherto once thought of humbly applying to the Father of Lights to illuminate our understandings? In the beginning of the contest with Britain, when we were sensible of danger, we had daily prayers in this room for the Divine protection. Our prayers, Sir, were heard; and they were graciously answered. All of us who were engaged in the struggle, must have observed frequent instances of a superintending Providence in our favor. To that kind Providence we owe this opportunity of consulting in peace, and the means of establishing our future national felicity. And have we now forgotten that powerful Friend? or do we imagine we no longer need its assistance? I have lived, Sir, a long time; and the longer I live, the more convincing proofs I see of this truth: *That God governs in the affairs of men*" (Ibid, vol. ii, p. 573).

When eighty-four he gave a summary of his creed in these

words: "I believe in one God, the Creator of the Universe. That he governs it by his Providence. That he ought to be worshiped. That the most acceptable service to him is doing good to his other children. That the soul of man is immortal, and will be treated with justice in another life respecting its conduct in this." He was undecided in regard to the divinity of Christ, but thought there was no harm in believing that doctrine (vol. ii, p. 615–616). When eighty-five, and near his death, "he had a picture of Christ on the Cross placed so that he could conveniently look at it as he lay in bed. 'That,' he would say, 'is the picture of one who came into the world to teach men to love one another'" (Ibid, p. 618). And "his last look, it is recorded, was cast upon the picture of Christ" (Ibid, p. 619).

Can you, my dear Sir, have the hardihood to assert that a man who lived such a life, and died such a death, was an Infidel? Can you impugn the authorities to which I have referred you? Would it not be better to reject the floating gossip that Franklin was a Deist, and accredit the *facts of history*—that he was a skeptic only in his minority; that when he became a man, he renounced his skepticism; and that he drifted farther and farther from it until the end of his life?

In regard to Washington I will say but a word. You say he was a Deist. The only evidence you furnish is the testimony of Dr. Abercrombie; and that testimony does not come direct, but in a roundabout way which makes it very unreliable. Robert Dale Owen said that "Dr. Wilson" said that Dr. Abercrombie said that Washington was a Deist! Thomas Paine "did not choose to rest his belief on such evidence" as "hearsay upon hearsay." How is it that you, the disciple, are more credulous than your master? The explanation is easy: This story about Abercrombie—more vague than the legend of the little hatchet—is the only scrap of proof that you can produce from all the libraries of the world that Washington was a Deist!

The truth is, Washington was a strictly moral and highly religious man. He prohibited card-playing, gaming, drinking, and profanity among his troops. If divine services were missed necessarily on Sunday, he would introduce them at the earliest opportunity on a week day. He recommended a special meeting for prayer and thanksgiving after the capitulation at Yorktown. He was in the habit of fasting. He made it a rule to attend church on the Sabbath. In a letter dated Aug. 20, 1778, he said: "The hand of Providence has been so conspicuous in all, that he must be worse than an Infidel, that lacks faith, and more than wicked, that has not gratitude to acknowledge his obligations." He regarded "Religion and Morality as the essential pillars of civil society." These statements are not old wives' fables. You will find undeniable authority for all of them if you will look over Washington's Writings, edited by Sparks, Boston, 1835. See, in particular, vol. ii, pp. 141, 167, 406; vol. iv, p. 28; vol. v, p. 88; vol. viii, p. 189; vol. xii, pp. 245, 400, 402. Irving testifies that, in early life, he led prayer-meetings, and that under special difficulties (Life of Washington, Leipzig, 1859, vol. i, p. 109). Weems, who was intimately acquainted with Washington, bears witness that he was a devout and godly man (Life of Washington, 1837, pp. 174–189). You must rebut these authorities with *stronger* authorities, or else admit that the Father of his Country was far from being an Infidel.

Space compels me to defer my discussion of Adams and Jefferson until my next. Very respectfully,

G. H. HUMPHREY.

MR. BENNETT.

REV. G. H. HUMPHREY, *Dear Sir:* I fear you are inclined to give me more credit than I am entitled to, as you say I admitted the substance of your first letter. You mistake; I did not admit so much. I simply stated that I did not claim

that unbelievers, in the American struggle, equaled, numerically, the believers. On all the other points I took issue with you.

You are mistaken again in saying I asserted that resistance to constituted government "is contrary to the principles of Scripture." I said nothing of the kind. If you will refer to my reply you will see that I said it was contrary to the spirit of *Christianity*—a very wide difference. I readily grant that in the Old Testament there are numerous instances where war and bloodshed were brought into use to overthrow existing governments. The God of the Old Testament seems to have been more fond of war and slaughter than anything else. He styled himself "the Lord of Hosts" and "the God of Battles," and gloried in subduing enemies. But that was not Christianity, and I defy you to cite one instance where the reputed founder of Christianity, or its early promulgators, ever incited a war for freedom, or even admitted the advisability of such a struggle. The burden of Christ's teachings touching this point, as I said, was, "submit" and "obey," "never rebel," "assert not your own independence."

I am very sure you cannot cite an instance where Christ, or any of his disciples, ever encouraged a people to rise against their oppressors, or to lift their hands to strike off the chains that bound them. That would not have been the spirit of Christianity. Its office, in its incipiency, was to make people contented with their lot, and to enjoin them to submit to the powers that were. Christ said explicitly "My kingdom is not of this world; if my kingdom were of this word, then would my servants fight." He found his own nation groaning under the heel of foreign oppression, but he said not a word to incite resistance to that oppression. When the hand of tyranny was laid upon himself, and his liberty and life were in peril, he moved not a finger towards freedom. The tenor of all his teachings was to yield submission to the powers of this world, for the glories that

await in the next. No, Christ did not teach people to rise and fight for liberty, nor even to aspire to political freedom. To fight for political rights was contrary to the injunctions of him who said, "My servants do not fight." To do that was opposition to his entire teachings. *It was Infidelity.* Hence the American people were doing the work of Infidelity when they took up arms to resist a Christian power.

You seem disposed to claim persons as Christians who evidently were not such. And before we go further, it will be well to understand what is required in order to be a Christian. It does not make a man a Christian to be born of Christian parents, to have a Christian wife, or to sometimes, or frequently, attend a Christian church, nor to pay for a pew in a Christian church. He is not a Christian though he admits that Jesus had a real existence, that he was a good man and taught good morals. It does not make a man a Christian to believe that the Christian religion, in most respects, is an improvement on the systems that previously existed in the world. It does not make a man a Christian to be a lover of virtue and morality. This class of men have been found in all systems of religion. But to be a Christian, a man must accept and believe the dogmas constituting the Christian religion, the principal among which are that Jesus was divinely begotten; that he is God; that he died to reconcile God to man; to atone for a lost world; and that, without a belief in him and in the efficacy of his blood, there can be no salvation. This I have heard proclaimed from Christian pulpits again and again, and I hardly think you will deny it. I will call your attention to an ecclesiatical trial that is now pending against the Rev. John Miller, Princeton, N. J., of your own denomination (Presbyterian), for holding that the Bible does not teach that Jesus is God; that he was simply a chosen man, and for denying the Trinity. For this the Rev. Miller is charged with being a herctic, or an Infidel, and there is but little doubt that he will be expelled from the position in the

Christian pulpit which he has occupied. So be careful, my Friend, that you do not claim as Christians those whom your own church does not accept. Let not Brother Miller's perils escape your observation.

Before giving quotations from recognized authorities, I wish to call your attention to the fact, that most of the biographies and histories published are written, directly or indirectly, in the interest of Christianity. A large proportion of them are written by Christian clergymen or Christian professors, or, at all events, they are written for a Christian market, and everything is shaped and colored accordingly. A shrewd caterer, of course, always prepares his viands to suit the taste of his patrons, and to please those who pay their money. When a great or distinguished man has passed away, the fondness for making it appear that he was a Christian, or that he accepted the Christian system, is most conspicuous, and it is often amusing to notice the ingenuity employed in that direction. It is not to be thought strange, then, if the Infidel views of our great men are kept in the background, and that every circumstance which even squints toward their feeling friendly to the Christian religion is most favorably presented. Everything and everybody is expected to bow in submission to the great Diana of the age—the Christian religion.

I cannot agree with you, that you have proved Franklin to have been a Christian. His being raised under religious influences does not establish it. Paine was so reared, and so were the larger share of Infidels. You admit that, during a portion of his life, he was an Atheist. I did not claim so much, but that he was a moderate Deist, or Moralist. You speak of his having drawn up a creed and liturgy of his own. He did so, but that hardly proves him a Christian, but rather the reverse. Had he been a Christian, he would have needed no creed of his own. The creed of the Christian Church would have been all he needed. Besides, his creed was pure Deism. He spoke of God with great reverence, but said nothing about his divine Son, nor of the efficacy of his blood, nor of his death.

Parton says (vol. i, p. 175): "As Franklin grew older he abandoned the fantastical part of his creed and settled down into the belief of these six articles: 'There is one God, the Creator of all things. God governs the world by his providence. God ought to be worshiped. Doing good to man is the service most acceptable to God. Man is immortal. In the future world the disembodied souls of men will be dealt with justly.'" This is Deism—nothing more, and nothing less—and agrees as nearly with the religion of Thomas Paine as the creeds of two men can agree. It contains nothing of the dogmas of Christianity, nothing of the author of it On page 71, vol. i, in speaking of the change which had occurred in Franklin's views, Parton says: "He escaped the theology of terror and became forever incapable of worshiping a jealous, revengeful, and vindictive God." If Parton was correct, Franklin was forever incapacitated for becoming a Christian.

On page 319, vol. i, Parton settles the question of Franklin's belief most conclusively. He says: "In conversation with familiar friends he (Franklin) called himself a Deist or Theist, and he resented a sentence in Mr. Whitefield's Journal which seemed to imply that between a Deist and an Atheist there was little or no difference. Whitefield wrote: 'M. B. is a Deist; I had almost said an Atheist.' 'That is,' said Franklin, '*chalk*, I had almost said charcoal.'" It will be seen by this that, while Franklin did not like to be called an Atheist, he notably called himself a Deist, and did not object to others doing so; and there is not the first particle of proof that he ever changed from this position.

On page 546, vol. i, Parton, in speaking of the intimacy between Priestley and Franklin, quotes from Priestley's Autobiography these words: "It is much to be lamented that a man of Franklin's general good character and great influence should have been an unbeliever in Christianity, and

also have done so much as he did to make others unbelievers." Priestley furnished some works upon the evidences of Christianity for Franklin to read, but the American war breaking out soon after, he presumed Franklin never read them. I regard these as positive proofs of Franklin's Deism. Priestley knew him well and had frequent conversations with him upon the subject, and, though he was himself considered very radical, and was often denounced as an Infidel, he still regretted that Franklin was still more unbelieving. If Priestley, who knew him so intimately, knew him to be a Deist, is it not a work of supererogation in us, who knew him much less intimately, to undertake to call him a Christian? In his comments Parton says: "Perhaps if the two men were now alive, we might express the theological difference between them by saying Priestley was a Unitarian of the Channing school, and Franklin of that of Theodore Parker"—a total unbeliever in the dogmas of Christianity. Everybody knows that Parker was a thousand times denounced as an Infidel.

To show how great a reverence Franklin entertained for the sacredness of the Bible, I will allude to a fact which Parton mentions (vol. i, p. 320). It was a custom with Franklin to amuse himself and his friends by taking up the Bible and pretending to read from it, instead of which he extemporized as he went along. Had he believed the Bible to be the word of God, he would hardly have subjected it to caricature and ridicule in that manner.

In vol. ii, p. 412, is mentioned the list of Franklin's friends in Paris, with whom he was on familiar terms, as follows. Turgot, Raynal, Morcellet, Rochefoucault, Buffon, D'Alembert, Condorcet, Cabanis, LeRoy, Mabley, Mirabeau, D'Holbach, Marmontel, Necker, Malesherbes, Watelet, Madame de Genlis, Madame Denis, Madame Helvetius, Madame Brillon, Madame de Stäel, La Viellard, etc. These were mostly Infidels and were, to say the least, rather questionable company for a Christian. Jonathan Edwards would hardly have selected them for companions. Voltaire and Franklin entertained a high regard for each other. They met at a theatre on a certain occasion in Paris, when they embraced each other like brothers. Voltaire would hardly have been so affectionate towards a Christian, nor a Christians toward Voltaire.

You speak of Franklin advising a Freethinker not to publish a certain skeptical work which he had written. This has often been said to refer to Paine and his "Age of Reason." To show how far this is from being the truth, it is only necessary to state that Franklin died not less than three years before a word of the "Age of Reason" was written. Parton says: "Paine was a resident of Philadelphia, a frequenter of Franklin's house, and was as well aware as we are of Dr. Frnklin's religious opinions. Nor is there much in the "Age of Reason" to which Franklin would have refused his assent" (vol. ii, p. 553). He classes Franklin with such *Christians* (?) as Goethe, Schiller, Voltaire, Hume, and Jefferson, and says they all would have belonged to the same church (vol. ii, p. 646). Does that look much as though Parton considered Franklin a Christian? If Franklin could have accepted the "Age of Reason," it is a marvel how you can claim him as a Christian!

Allow me to make a few quotations from Franklin's private letters. To B. Vaughan (1778) he said: "Remember me affectionately to good Dr. Price and to the honest heretic, Dr. Priestley. I do not call him *honest* by way of distinction, for I think all the heretics I have known have been virtuous men. They have the virtue of fortitude, or they would never venture to own their heresy." That does not sound much like a Christian. How he felt toward the Bible may be inferred from an extract from a letter which he wrote to a friend, in 1784. He observes: "There are several things in the Old Testament impossible to be given by *divine* inspiration; such as the approbation ascribed to the angel of the Lord, of that abominably wicked and de-

testable action of Jael, the wife of Heber the Kenite" (Opinions of Celebrated Men, p. 9). This is sufficient to show that certain parts of the Bible, at least. he did not believe were given by divine inspiration, and there is nothing to prove that he had any special veneration for the book as a whole. There is also nothing to show that he believed Jesus to be a god or to have been divinely begotten by God.

When he had reached the great age of eighty-five years, and President Ezra Stiles, of Yale, addressed him a letter, asking positively as to his views regarding Jesus Christ, he showed in his reply that they had undergone no material change. He wrote: "As to Jesus of Nazareth, my opinion of whom you particularly desire, I think the system of morals and his religion, as he left them to us, the best the world ever saw, or is like to see; but I apprehend it has received various corrupting changes, and I have, with the present dissenters in England, some doubts as to his divinity, though it is a question I do not dogmatize upon, having never studied it, and think it needless to busy myself with it now, when I expect soon an opportunity of knowing the truth with less trouble." This was probably his last utterance upon the subject; and while he did not wish to express himself harshly to his respected Christian friend, he confessed that though he regarded the teachings of Jesus as superior to the human teachers who had preceded him, and his system of religion an improvement upon the old pagan systems, he did not accept his divinity; that he had not taken interest enough in it to study the question, and that in view of an early visitation of death, he did not deem it necessary to do so. He did not fear to die in his belief that Jesus was simply a good man—a position that nearly all Deists occupy. I repeat, then, Franklin was emphatically a Deist, and he died without experiencing any change of views upon the subject. The painting you spoke of proves little. It might have been a fine work of art, or the gift of a dear friend, but because it was in his room, or because his eyes rested upon

it, does not show that he at any time accepted Jesus as God, or that his life-long deistical views had changed. He did not deem it necessary to wash in Jesus' blood, nor to have any special part in him, before or after he closed his eyes in death.

As to Washington, you anticipated somewhat the evidence I intended to present, and you seem not satisfied with its directness. It certainly is not very "roundabout," nor very apocryphal in character. Robert Dale Owen, a gentleman of unblemished character and great intelligence, is still living. He had seen an article in the Albany *Daily Advertiser* of October 29, 1831, from the pen of the Rev. Dr. Wilson of the Episcopal church in that city, in which he had given as authority Dr. Abercrombie, rector of the Episcopal church in Philadelphia which Washington attended while President, that on occasions of the administration of the sacrament of the Lord's Supper, Washington invariably absented himself; and when in a discourse the Doctor reprovingly alluded to it Washington took some offense at it and was never known to stay through the ceremony and participate in the rite. Mr. Owen called upon Dr. Wilson. He read to him the *Advertiser* article, and said he had called to converse with him upon the subject of what his friend, Dr. Abercrombie, had said in reference to Washington. Dr. Wilson's response was as follows, "I endorse every word of that," and further added, "As I conceive that truth is truth, whether it make for us or against us, I will not conceal from you any information I have on this subject, even such as I have not given to the public." He then narrated the conversations he had with Dr. Abercrombie upon the subject of Washington's religious views, and gave that eminent clergyman's word's, thus, "SIR, WASHINGTON WAS A DEIST!" "Now," continued Dr. Wilson, "I have perused every line that Washington ever gave to the public, and I do not find one expression in which he pledges himself as a professor of Christianity. I think any man who will can-

didly do as I have done will come to the conclusion that he was a Deist and nothing more" (Bachelor and Owen Debate, p. 369).

I repeat, this does not strike me as being "roundabout or unreliable." Between Dr. Abercrombie and Mr. Owen was only Dr. Wilson, and all three of the gentlemen were men of character and reliability, and Dr. Abercrombie had excellent opportunities for knowing Washington's views. Your allusion to what Paine said about "hearsay upon hearsay" in his remarks about *revelation* appear to be hardly to the point. And permit me to add, if the system of religion which you so greatly revere were based upon testimony half as direct and reliable as this of Dr. Abercrombie, Dr. Wilson and Robert Dale Owen, its credibility would be greatly improved. In this case there is nothing of the nature of a dream related by a second party, from fifty to one hundred and fifty years after it was said to have been dreamed.

Touching Washington's religious views, Thomas Jefferson wrote as follows in his journal of 1800 (Jefferson's Works, vol. iv, p. 572): "Dr. Rush told me, he had it from Asa Green, that when the clergy addressed Gen. Washington on his departure from the government, it was observed in their consultation that he had never, on any occasion, said a word to the public which showed a belief in the Christian religion, and they thought they should so pen their addresses as to force him at length to disclose publicly whether he was a Christian or not. However, he observed, the old fox was too cunning for them. He answered every article of their address, particularly, except that, which he passed over without notice. Rush observes, he (Washington) never did say a word on the subject in any of his public papers, except in his valedictory letters to the governors of the States, when he resigned his commission in the army, wherein he speaks of the benign influence of the Christian religion. I know that Gouverneur Morris, who claimed to be in his secrets, and believed himself to be so, has often told me that

General Washington believed no more in that system (Christianity) than he did." So much from Jefferson, which does not speak very strong for Washington's belief in Christianity, or Morris' either.

Washington's reticence on doctrinal points was marked. He was discreet and non-commital; he did not obtrude his Deistic views upon others, but that he firmly maintained them cannot be doubted. I agree with you that he was a moral man, but you hardly have the guarantee for saying that he was "*highly* religious." He was no more so than is compatible with a belief in Deism. I think you cannot quote a paragraph, that he wrote or a word that he uttered, which shows that he accepted the dogmas of Christianity, that he believed that Jesus is God and that his blood is essential to the salvation of the world. While he was President he signed a treaty made between our government and Tripoli, wherein it was solemnly declared that "the government of the United States *is not in any sense* founded on the Christian religion."

As to Benjamin Rush, perhaps I was hardly authorized to class him among the Deists, though he was a liberal and progressive man. Possibly the friendship he showed to Paine, and the manner in which Jefferson uses his name and remarks justified my doing so. There may be no accessible proof that Hamilton was a Deist, though probably as much as there is that he was a Christian, or that he believed in the Christian dogmas. I, however, waive special claim to Hamilton. As to Aaron Burr, I did not say nor intimate that he was a "scoffer," nor did I suppose he was so more than Franklin, Washington or Jefferson. If, however, you had been a little fuller in your quotation from Parton, you would have shown that Burr was all I claimed him to be—one who did not accept the divinity of Jesus Christ. At the time of Burr's death, Dr. Van Pelt, Reformed Dutch clergyman, was called in, and he questioned Burr closely upon his belief in the merits of Jesus, who suffered and died on the cross for

the salvation of the world. Burr's laconic and conclusive reply was, "On that subject I am coy" (Life and Times of Burr, p. 681). If he entertained any belief in Jesus being the son of God, and that he must be saved by faith in him, that was the time for him to confess it. He should then have ceased to be *coy* or silent. But he did not; and you have no just grounds upon which to claim him as a Christian. The same with Gouverneur Morris. Of him and Madison I will probably have more to say as we progress.

D. M. B.

MR. HUMPHREY.

NEW YORK, April 28, 1877.

MR. D. M. BENNETT—*Dear Sir:* Examine my last letter closer and you will find I did not say that Franklin was ever an Atheist. You say his creed contains no recognition of the divinity of Christ. That is true; *but the doctrine of the divinity of Christ is not the dividing line between Infidelity and Christianity, but the doctrine of the divine origin of the Bible.* See Webster's and Worcester's definitions of the words "Infidelity" and "Christianity." When Parton says Franklin "escaped the theology of terror, and became forever incapable of worshiping a jealous, revengeful and vindictive God," he meant no more than that he was emancipated from the hyper-Calvinism of "the Lord Brethren of Boston" (Life of Franklin, vol i, p. 71). He had still the wide domain of Arminianism to traverse before reaching the borders of Deism. If his friendship with French Atheists proves that he was an Infidel, then, on the same principle, his friendship with such men as Cotton Mather, Samuel Adams, Ezra Stiles, Benj. Rush, Edmund Burke, Adam Smith, John Jay, Bishop Shipley, George Whitfield, etc., etc., proves that he was a first-rate Christian. It is true Franklin and Voltaire were friends;

but that embracing in the theatre proves nothing, as it was not spontaneous, but an act *forced* by the popular clamor for a salutation "French fashion" (Parton's Life of Franklin, vol. ii, p. 316). As you say, Parton classifies Franklin, Jefferson, and Adams with Paine. But how does he do it? Is it by asserting that the former three were Freethinkers? No; unaccountable as that may be, he does it by saying that the "Age of Reason contains nothing against religion" (Life of Franklin, vol. ii, p. 552)! It is said again that Franklin "called himself a Deist or Theist." A man that can use words in that helter-skelter kind of a way could prove anything from any document. "Deist or Theist"! Mr. Parton ought to know that these words, as they are currently used and popularly understood, are as different as "chalk" and "charcoal." The former means an Infidel, and the latter signifies a believer in a personal God and in a divine revelation. That Franklin was a Theist is all I contend for. I will let you and Parton reconcile the foregoing with what the latter says of Franklin in his remarks on the motion for prayers in the Convention of 1787: "It was the more remarkable to see the aged Franklin, who was a Deist at fifteen"—mark it, "*was* a Deist at fifteen"—"and had just returned from France,"—from the midst of those Atheistic friends—"coming back to the sentiments of his ancestors" (Parton's Life of Franklin, vol. ii, p. 575). You refer to Priestley's lamentation that Franklin was "an unbeliever in Christianity." I will say, in the words of Parton, "I do not understand what Priestley meant." What did he disbelieve? He was only *undecided* as to the divinity of Christ. He believed in the most incredible doctrines of Christianity, such as the resurrection of the body and future rewards and punishments, and in its leading duties, such as thanksgiving and prayer. In the preface to his abridged book of Common Prayer, he styled himself a "Protestant of the Church of England," and a "sincere lover of social worship." In spite of Parton's leaning to

"Liberalism," he had to describe his death by saying "To use the ancient language, he had fallen asleep in Jesus, and rested in hope of a blessed immortality" (vol. ii, p. 619).

You repeat the "hearsay upon hearsay" in rebuttal of my proofs that Washington was not a Deist. I cannot receive R. D. Owen's testimony, but with suspicion. A man that could be imposed upon by a silly girl like Katie King, is rather incompetent to sift and furnish evidence. The treaty with Tripoli, ratified in 1796, was "in no sense" of a *personal* character. The statement that "the Government of the United States is in no sense founded on the Christian religion," was only an assurance that the American Republic was not so allied to Christianity that the peace with Tripoli, or with any other power, would be interrupted on account of religion. It gives no hint that Washington *personally* ignored Christianity. His writings contain abundant proof that *he did not*. The only thing "observed" was his silence on *sectarian* doctrines. He was bold and frequent in his commendation and recommendation of the *general principles* of Christianity.

Even Vale admits that the "publication of Paine's Deistical opinions might have been one of the causes of Gen. Washington's indifference to Paine during his imprisonment in France" (Life of Paine, p. 129). Most assuredly, then, Washington was no sympathizer with Deism.

But it is claimed that John Adams, too, was an Infidel. Let us see about that. He was reared in an orthodox family. He was educated at Harvard, an institution that was then pervaded by a religious spirit. At twenty he thought of entering the ministry. But his taste led him to study law. He read many skeptical works, which modified the rigidity of his theological views. He disliked Calvinism. So did Adam Clarke and John Wesley. He despised wrangling sectarianism. So did St. Paul. As evidence that this representation is correct, see Bancroft, vol. iii, p 142; vol. v, p. 207.

A patient and impartial examination of John Adams' Life and Works, Boston, 1856, cannot but show you that he was *not* a Deist. In his diary, Jan. 22, 1756, he wrote: "Suppose a nation in some distant region should take the Bible for their only law-book, and every member should regulate his conduct by the precepts there exhibited. Every member would be obliged, in conscience, to temperance and frugality and industry; to justice and kindness and charity towards his fellow men; and to piety, love, and reverence towards Almighty God. In this commonwealth no man would impair his health by gluttony, drunkenness, or lust; no man would sacrifice his most precious time at cards, or any other trifling and mean amusement; no man would steal or lie, or in any way defraud his neighbor, but would live in peace and good will with all men; no man would blaspheme his Maker or profane his worship (Works, vol. ii, pp. 6, 7). He says of Bolingbroke, whom he admired as a *political* writer: "His religion is a pompous folly, and his abuse of the Christian religion is as superficial as it is impious;" "a haughty, arrogant, supercilious dogmatist" (vol. i, p. 44; vol. x, p. 82). At the age of sixty he said: "The Christian religion is, above all the religions that ever prevailed or existed in ancient or modern times, the religion of wisdom, virtue, equity, and humanity" (vol. iii, p. 421). In a letter to Benj. Rush, in 1810, he said: "The Christian religion, as I understand it, is the brightness of the glory and the express portrait of the character of the eternal, self-existent, independent, benevolent, all-powerful, and all-merciful creator, preserver, and father of the Universe, the first good, first perfect, and first fair. It will last as long as the world. Neither savage nor civilized man, *without a revelation*, could ever have discovered or invented it" (vol. ix, p. 627). In a letter to Jefferson, dated Dec. 25, 1813, he wrote: "I have examined all, as well as my narrow sphere, my straitened means, and my busy life would allow me: and the result is that the Bible is the best book in the

world. It contains more of my little philosophy than all the libraries I have seen; and such parts of it as I cannot reconcile to my little philosophy, I postpone for future investigation" (vol. x, p. 85). Bancroft says he "invoked the blessing of heaven to make the new-born republic more glorious than any which had gone before" (vol. v, p. 312). The most that can be said of him is that he was a Unitarian of the most conservative kind (Works, vol. i., p. 621; vol. iii, p. 423; vol. x, pp. 66, 84). But he did not "deny Christianity and the truth of the Scriptures," therefore he was not an Infidel.

The thoroughly religious character of his son, John Quincy Adams, shows that he did not impart Deistical instruction. His writings abound with severe criticisms on Paine's views. This we shall show more fully hereafter.

But you have put in a *special* claim to Thomas Jefferson. The inquiry will naturally arise, How did Jefferson come to have the name of being an Infidel? The answer substantially is, That this story was circulated by political opponents in the campaign of 1800, and it has been kept alive ever since, mostly by those who *desired* it to be true. This story is about as creditable and about as credible as its cotemporaneous calumny that he had a bastard by one of h's slaves (Parton's Life of Jefferson, p. 569).

I will argue that Jefferson was not a Deist, in the full sense of that term, in four ways; 1. From his early training. His parents were, theoretically and practically, believers in the Christian religion. Their illustrious son was thoroughly indoctrinated in that religion. Of course, this does not *prove* that he continued to cherish those principles; but in the absence of positive evidence to the contrary, the presumption would be that he did.

2. An argument of some weight may be based on the man whom he admired most, and in whose learning and judgment he had the greatest confidence. I refer to Dr. Priestley. I have examined Priestley's works carefully,

and especially those to which Jefferson refers with his endorsement. In those works there is not a word of denial that the Scriptures are the inspired word of God. The author argues invariably *from* the Bible, but never *against* it. He contended for what he conceived to be purely Scriptural doctrines. On reading the life of Priestley I find, moreover, that he wrote a book in defence of the Bible against the attacks of Volney and Paine. If this was the character of Priestley, the master, may we not fairly infer that that of Jefferson, the disciple, was similar to it?

3. We may certainly reason from Jefferson's own writings. He admits that he was sometimes more angry with sectaries than is authorized by the blessed charities which Jesus preached (Works, vol. vii, p. 128). This occasional "anger" may account for his occasionally rash expressions. The general tenor of his correspondence is on the side of the Christian religion. In several of his letters he complained that "libels" had been published against him (vol. iv, p. 477—Randall's Life of Jefferson, vol. iii., p. 45). He wrote to Dr. Rush in the year 1803 that his real sentiments were very different from that anti-Christian system attributed to him by those who knew nothing of his opinions (Works, vol. iv, p. 479). In his bill for establishing religious freedom, he referred to "the holy Author of our Religion." In referring to a collection of New Testament passages which he called "Philosophy of Jesus," he said: "A more beautiful or precious morsel of ethics I have never seen; it is a document in proof that *I* am a *real Christian*" (Works, vol. vi, p. 518). He believed in future rewards and punishments (Works, vol. vii, p. 252). He spoke of the Bible as a *revelation* (Works, vol. iv., p. 423; vol. vii., p. 281). In a letter to Rush in 1803 he said: "To the corruptions of Christianity I am indeed opposed; but not to the genuine precepts of Jesus himself. *I am a Christian* in the only sense in which he wished any one to be; sincerely attached to his doctrines, in preference to all

others; ascribing to him every *human* excellence, and believing he never claimed any other" (Works, vol. iv, p. 479). Shortly before his dissolution he said: "I resign myself to my God, and my child to my country" (Encyclopedia Britannica).

In reply to all this you will probably remind us that Jefferson disliked the Presbyterians; that he had to override some of the clergy to establish religious toleration; that he said some pretty hard things of those who seemed to have more zeal than knowledge; that he advised Peter Carr to "fix Reason firmly in her seat, and call to her tribunal every fact, every opinion"; that he made no Thanksgiving proclamations; and that he entertained Paine, and spoke well of his writings—all of which is no proof that Thomas Jefferson was an Infidel. The Presbyterians were disliked in that age by almost every other denomination. Religious toleration was advocated and established by the Revolutionary statesmen, not because they were opposed to religion, but because they wanted to give to every form of religion equal protection and equal privileges. The advice to Peter Carr was only an application of the Protestant doctrine of the "right of private judgment." No one denounced Pharisees as did the Founder of Christianity. Jefferson's refusal to proclaim Thanksgiving days was based, not on any antagonism to religion, but on his peculiar construction of the Constitution. They were not all Deists that entertained Thomas Paine occasionally. James Monroe kept him in his house in Paris for eighteen months; but it is well known that President Monroe lived and died a Christian. And almost everybody, regardless of religious belief, spoke well of Paine's *political* writings. Jefferson never endorsed any other.

4. There is another consideration worth mentioning. It does not appear that Jefferson and Thomas Paine ever exchanged ideas on religion. Randall says this topic did not enter into the conversation when the latter visited Monticello in 1802 (Life of Jefferson, vol. ii, p. 644). Some nine or ten of Jefferson's letters to Paine are still extant. Religion is scarcely mentioned in any of them. It cannot be said that Jefferson's silence arose from any distaste for the subject, for his letters to other friends are full of thoughts on that very theme. Is not this an incidental proof that there was no congeniality between Paine's and Jefferson's religious views?

5. But my conclusion from Jefferson's writings is by no means singular. It is substantially that of nearly all his standard biographers. Even Parton calls Adams and Jefferson "Christians" (Life of Jefferson, p. 570). The Cyclopedia Americana and the Encyclopedia Britannica do not intimate that he was an unbeliever. The New American Cyclopedia in 1864 said: "Discarding faith as unphilosophical, he became an Infidel." But the edition of 1874 says simply: "He carried the rule of subjecting everything to the test of abstract reason into matters of religion, venerating the moral character of Christ, but refusing belief in his divine mission," *i. e.*, disbelieving in his divinity. Quite a modification, or rather recantation, in ten years. Tucker says: "His religious creed, as disclosed in his correspondence, cannot perhaps be classed with that of any particular sect; but he was nearer the Socinian than any other. In the last years of his life, when questioned by any of his friends on this subject, he used to say he was an Unitarian" (Life of Jefferson, London, 1837, vol. ii, p. 563). Bancroft says: "He was not only a hater of priestcraft and superstition and bigotry and intolerance, he was thought to be indifferent to religion; yet his instincts all inclined him to trace every fact to a general law, and to put faith in ideal truth; the world of the senses did not bound his aspirations, and he believed more than he was himself aware of" (vol. v, p. 323). Linn says: "However opposed Mr. Jefferson may have been to what he considered the corruptions or abuses of Christianity, yet to the spirit and precepts of the Gospel he was strongly

attached; and of our Savior he was a warm and professed admirer (Life of Jefferson, Ithaca, 1839, p. 264.)

Perhaps the best Life of Jefferson is that by Henry S. Randall, LL.D. In the preparation of it the author had the approbation and assistance of Mr. Jefferson's family. He devotes the fourteenth chapter of the third volume to a discussion of Jefferson's religious belief. He denies emphatically that he was an Infidel. He shows that he wished to put a representation of the Israelites in the wilderness, led by the pillar of fire, as a device on the United States seal; that he once advocated the observance of a national fast; that he contributed largely to religious enterprises; that he attended the Episcopal church regularly, and took part in the services; that his wife was a member of that church; that his children were baptized in it; and that he himself was buried according to its rites. He was neither anti-Christian in sentiment nor unchristian in deportment. *He himself denied that he was an Infidel, and claimed to be a Christian.* Before it can be proven that he *was* an Infidel it must be shown that he was an unmitigated hypocrite.

I submit that I have proved the following points:

1. That Washington was not only a moral but a religious man.

2. That Franklin was a theoretical and practical believer in Christianity, growing in faith as he advanced in years. He was undecided respecting the divinity of Christ, but leaned to the orthodox side.

3. That Adams was an Unitarian of the Priestley and Channing type. He believed in the Bible as a divine revelation. Hence, he was not a Deist.

4. That Jefferson too was an Unitarian, but of somewhat looser views than Adams. If it is difficult to reconcile some things he said with a belief in the inspiration of the Scriptures, it is equally difficult, if not much more so, to make the preponderance of his utterances to tally with Infidelity. Take the *average* of what he said about religion, and you cannot but feel that it is in *striking contrast* with what Paine published on the same subject. If Christianity is not entitled to him without some qualifications, Infidelity cannot claim him without discrediting what he said of himself.

To Christianity, then, and not to Infidelity, belongs the credit for what Franklin, Washington, Adams, and Jefferson did for American liberty.

In my next I will endeavor to give the truth, the whole truth, and nothing but the truth, about Thomas Paine.

Very respectfully yours. G.H. HUMPHREY.

MR. BENNETT.

REV. G. H. HUMPHREY, *Dear Sir:* Should you, at any time, decide to bring out a work entitled, "How to Make Christians with Facility, in Six Easy Lessons," I think I can cheerfully give you a recommendation for special ability in that line. By your system almost any distinguished man who has passed away may be shown to have been a good Christian. Let us try it on a few acknowledged Infidels. To begin with Thomas Paine: 1. He was born of religious parents who were "theoretically and practically believers in the Christian religion"; 2. Among his friends were persons who were regarded as excellent Christians; 3. In his writings he never denied the existence of God, nor a life beyond the grave; 4. He said nothing disrespectful of the author of Christianity; 5. He advocated the best of morals, and was actuated by a deep love for the human race. Among the many good things he said were these utterances: "I believe in one God and no more, and I hope for happiness beyond this life"; "I believe the equality of man; and I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow

creatures happy"; "It is impossible to be a hypocrite and to be brave at the same time"; "I believe that any system of religion that shocks the mind of a child cannot be a true system"; "Oh! ye that love mankind; ye that dare oppose not only the tyranny, but the tyrant, stand forth! Every spot of the Old World is overrun with oppression; Freedom has been hunted round the globe. Asia and Africa have long expelled her. Europe regards her like a stranger, and England hath given her warning to depart. O, receive the fugitive, and prepare in time an asylum for mankind"; "The world is my country; to do good my religion." A man who could pronounce such sentiments as these must necessarily be a good and religious man, hence a Christian. Had Paine been President, it is not at all unlikely that an effort would be made to prove him to have been an excellent Christian.

By a similar process R. G. Ingersoll can be shown to be a Christian. He was born of religious parents; his father was a clergyman; he regularly received religious instruction in his youth; his incentives are moral and humane; he has many friends who are Christians. He dined with our Christian President, and on Sunday, too; he is a friend to the human race, and has done naught to injure it. He has spoken many excellent truths; many matchless utterances have escaped his lips. Such a one is a good man, and hence must be a Christian.

B. F. Underwood, by a similar course of reasoning, can be shown to be a Christian. Moral; religious parents; received early pious instruction; is a friend to mankind; has been guilty of no immoral conduct; faithfully served his country in the late war—he cannot be other than a Christian.

Even your humble servant, by your process, could be made to count as a Christian were it desirable. Was born in a Christian land, of parents who accepted the Christian religion. His mother was a member of the Church; he had the benefit of early religious instruction; attended church and Sunday-

school regularly in childhood; learned parts of the Bible by heart; tried to get religion at the age of twelve, but was not fully successful; was more so three years later; joined a church; believed in Jesus, and several times a day for a baker's dozen of years called regularly upon his name and that of his illustrious father; afterwards parted with some of his religious ardor, though not from any bad conduct; gradually lost confidence in prayer, and faith in what he had previously believed. Since then he has perhaps said some things that might be construed to be not exactly Christian-like, but having killed nobody; not having taken anything he could not carry away—if he had been President, had lain quietly in his grave while a generation or more had passed over his tomb, and it became desirable that he should be reckoned among the friends of Christianity, the unfavorable remarks he has made could, by your system, be charitably overlooked and forgotten. He, even, might be a Christirn.

Even that distinguished but much-abused individual, the Devil, by your easy process can be made a very fair Christian. He was of excellent origin or parentage; his early opportunities for moral instruction were of the highest character; but he had, according to Milton, a little unpleasantness in early life with his parent and was driven from home. He is said, on a certain occasion, to have obtruded his advice upon an inexperienced young man and woman relative to eating some fruit, and which is believed to have caused considerable trouble, but it cannot be shown that he was immoral in the transaction. It has repeatedly been intimated that he did not tell the truth, but if the record is closely examined, no instance can be found where he ever told a falsehood, ever killed anybody, ever wronged anybody, or even did anything that was contrary to the laws of morality or the rules of good society. I am sorry to say that the same cannot be truthfully said of his opponent. The Devil may be claimed as a Christian from his intimacy and friendship with the author of the sys-

tem. They passed some time in each other's society, and made a remarkable exploring expedition together. His Satanic Majesty took his companion, first to the pinnacle of the temple, then to the top of a mountain so high that he showed his protégé not only the kingdoms on that side of the globe but on the opposite side as well. He evinced a disposition to enter into an extensive real estate operation with his friend, and proposed to transfer a very large amount of good land, town lots, mill sites, water privileges, etc., for a very moderate consideration; but it seems the trade was not perfected, owing, perhaps, to a supposed defect in the title. His willingness to negotiate, however, is not denied. It must be admitted, too, that he has exhibited very excellent qualities; that he has not shown himself immoral; has been patient under obloquy and aspersion; when he has been reviled he has reviled not again. When slander, abuse and all sorts of defamation have been continually used against him, he has presented an equable frame of mind and retorted not; is not vindictive, is not retaliative, but endures his aggravated wrongs with remarkable meekness and patience, never returning evil for evil but rather good for evil. He has shown himself a friend to the human race by befriending inventors, innovators, and reformers, and especially as a patron of science and learning. His great importance to the Christian system cannot for a moment be lost sight of, for he is the most important factor in the business. The principal character borrowed from Jewish theology could be spared from the system quite as well as the personage under consideration. Without a Devil there would be little use of creeds, churches, or preachers. So then, his immense importance to the system, joined with his meeknesss, amiability, and his many other excellent qualities of character, prove him, according to your easy process, to be worthy to be considered a Christian, should it be deemed desirable.

Pardon me if I have occupied too much space in illustrating your system. It works so easily and pleasantly that it is a perfect pleasure to put it in operation. As, however, a man's writings may be justly used to show what his opinions were, I will refer to some of Thomas Jefferson's in this reply, he being the individual at present most under consideration.

You allude to Jefferson's letter to his nephew and ward, Peter Carr—allow me to make a few extracts from that letter by way of showing the quality of Jefferson's Christianity: "Fix Reason firmly in her seat and call to her tribunal every fact, every opinion. Question with boldness even the existence of a God; because if there be one, he must more approve the homage of reason than that of blindfolded fear. . . Read the Bible as you would read Livy or Tacitus. The facts which are within the ordinary course of nature you will believe on the authority of the writer as you do those of the same kind in Livy or Tacitus. . . . Those facts in the Bible which contradict the laws of nature must be examined with more care and under a variety of faces. . . For example, in the Book of Joshua we are told the sun stood still several hours. Were we to read that fact in Livy or Tacitus we should class it with their showers of blood, of speaking statues, beasts, etc. But it is said that the writer of that book was inspired. Examine, therefore, candidly what evidence there is of his having been inspired. The pretension is entitled to your enquiry, because millions believe it. On the other hand, you are astronomer enough to know how contrary it is to the law of nature that a body moving on its axis, as the earth does, should have stopped, should not by that sudden stoppage have prostrated animals, trees, buildings, and should, after a certain time, have resumed its revolutions, and that without a second general prostration. Is this arrest of the earth's motion or the evidence which affirms it most within the laws of probabilities? You will next read the New Testament. It is the history of a personage called Jesus. Keep in your eye the opposite pretensions, 1, of those who say he was begotten by

God, born of a virgin, suspended and reversed the laws of nature at will, and ascended bodily into heaven; and 2, of those who say he was a man of illegitimate birth, of a benevolent heart, enthusiastic mind, who set out without pretensions to divinity, ended in believing them, and was punished capitally for sedition by being gibbeted, according to the Roman law, which punished the first commission of that offense by whipping, and the second by exile or death *in furea*. See this law in the Digest, Lib. 48, tit. 19, § 28, 3, and Lipsius, Lib. 2, de cruce, cap. 2. These questions are examined in the books I have mentioned, under the head of "religion," and several others. They will assist you in your enquiries, but keep your reason firmly on the watch in reading them all. Do not be frightened from this enquiry by any fear of its consequences. If it end in a belief that there is no God, you will find incitements to virtue in the comfort and pleasantness you feel in its exercise and the love of others which it will procure you. . .

"In fine, I repeat, you must lay aside all prejudice on both sides, and neither believe nor reject anything because any other person or description of persons have rejected or believed it. Your own reason is the only oracle given you by heaven, and you are answerable not for the rightness, but uprightness of the decision.

"I forgot to observe, when speaking of the New Testament, that you should read all the histories of Christ, as well of those whom a council of ecclesiastics have decided for us to be pseudo-evangelists, as well as those they named evangelists. Because these pseudo-evangelists pretended to inspiration as much as the others, and you are to judge their pretensions by your own reason and not by the reason of those ecclesiastics. Most of these are lost. There are some, however, still extant, collected by Fabricus, which I will endeavor to get and send you."

I would be pleased to extend these extracts did space allow, but from these does it strike you that he talked just like

a Christian? Is it not different from the advice that most Christian uncles would give their nephews and wards? Does it not, rather, sound like Infideliiy? Did he not give too much importance to *Reason* and not enough to *Faith*? Would Talmage or Dr. Crosby give such advice?

In 1829 the Memoir and Correspondence of Jefferson, edited by his grandson, was published in four volumes, and in the same year appeared in the *New York Observer* (Presbyterian—Sidney E. Morse, editor and founder), the following notice of the work, which does not strike me as being as appreciative as one Christian ought to be of the writings of another:—

"The Memoir and Correspondence of Mr. Jefferson, prepared by his grandson in four vols., 8vo, has just been published in Charlottesville, Va., and we observe that a brief notice of this work, expressed in terms of unreserved commendation, is going the rounds of the papers, and has been copied in some instances by the editors of the religious journals. Before religious men, and especially Presbyterians, lend their aid to the circulation of this work, they would do well to examine its contents. Mr. Jefferson, it is well known, was never suspected of being very friendly to orthodox religion, but these volumes prove not only that he was A DISBELIEVER IN A DIVINE REVELATION, BUT A SCOFFER OF THE VERY LOWEST CLASS!"

What! by Presbyterian authority, a *scoffer* of the very lowest class, and still a Christian? Can that be Christianity? This Presbyterian brother, in quoting from the volumes, among other quotations gave the following:

"In a letter to James Smith, written a few weeks afterwards, he says of the 'doctrine of the Trinity':

"'The hocus-pocus phantasm of a God, like another Cerberus, with one body and three heads, had its birth and growth in the blood of thousands and thousands of martyrs.'

"In a letter to John Adams, written in 1823, he says:

"'The day will come when the mystical generation of Jesus, by the Supreme Being as his father, in the womb of a virgin, will be classed with the generation of Minerva in the brain of Jupiter.'" Is that pretty good Christianity?

"In a letter to William Short, written in 1822, he thus speaks of *Christian Ministers* and the *Christian Sabbath:*

"'We have most unwisely committed to the hierophants of our particular superstition, the direction of public opinion, that lord of the Universe. We have given them stated and privileged days to collect and catechise us, opportunities of delivering their oracles to the people in mass, and of moulding their minds as wax in the hollow of their hands.'"

Friend Humphrey, do these utterances—those quoted from Jefferson particularly—please you as Christian injunctions? Did Thomas Paine say anything more pointed and explicit? Are these the kind of Christian sentiments that you delight to recommend to your hearers?

The Presbyterian editor of the Presbyterian *Observer*, in the following, gave this opinion of Jefferson—not very complimentary, truly, for one Christian to speak of another:—

"That he was a *Humanitarian of the lowest class* and a Materialist, appears from the following passage to President Adams, written in 1822:

"'But while this Syllabus (he says) is meant to place the character of Jesus in its true and high light, as no impostor himself, but a great reformer of the Hebrew code of religion, it is not to be understood that I am with him in all his doctrines. I am a MATERIALIST; he takes the side of Spiritualism; he preaches the efficacy of repentance towards the forgiveness of sin; I require a counterpoise of good works to redeem it,' etc.

"In the same letter, after speaking of the 'stupidity of some of the evangelists' and early disciples of Christ, and the 'roguery' of others, Jefferson says of Paul:—

"'Of this band of dupes and impostors, Paul was the

great Coryphæus, and first corrupter of the doctrines of Jesus.'" Rather hard on Paul!

If Jefferson thus pronounced himself a "MATERIALIST," will you not find it rather hard work to make him a Christian in spite of himself? And is there not danger that you may be considered heterodox for claiming as a brother Christian one whom the pious editor of the *New York Observer* denounced as a "Materialist," and "a scoffer of the lowest class"?

In 1776, when Jefferson was in Paris, in a letter to his friend, Mr. Whyte, he used this language, which gives a clear view of his opinion of the clergy:

"If anybody thinks that kings, nobles and priests are good conservators of the public happinesss, send them here. It is the best school in the Universe to cure him of that folly. He will see here with his own eyes that these descriptions of men are an abandoned confederacy against the happiness of the mass of the people. The omnipotence of their effect cannot be better proved than in this country, where, notwithstanding the finest soil upon the earth, the finest climate under heaven, and a people of the most benevolent, the most gay and amiable character of which the human form is susceptible; where such a people, I say, surrounded by so many blessings from Nature, are loaded with misery by kings, nobles, and priests, and by them alone." And more in the same vein.

As a proof that Jefferson did not regard Atheistical works, even, with disfavor, it may be stated that he had them in his library, and that he read them carefully and with approbation is proved by the notes he made. In D'Holbach's "System of Nature," the chiefest among the Atheistical works of that day, Jefferson made copious notes, most of which showed that he did not disapprove of a majority of the positions of the author. Want of space will not allow them to be quoted now.

He took no pains to conceal his aversion to the Christian

dogma of the Trinity. In a letter to Col. Pickering he scouted "the incomprehensible jargon of the Trinitarian arithmetic, that three are one and one is three." Even after he had arrived at the age of eighty years he declared that in his opinion "it would be more pardonable to believe in no God at all than to blaspheme him by the atrocious attributes of Calvin."

What he thought of religious revivals, etc., may be gathered from what he said upon the subject in a letter to Dr. Cooper. "In our Richmond there is much fanaticism, but chiefly among the women. They have their night-meetings and praying-parties, where, attended by their priests, and sometimes by a henpecked husband, they pour forth the effusion of their love to Jesus, in terms as amatory and carnal as their modesty would permit to a mere earthly lover." He said, too, "The final and complete remedy for the fever of fanaticism is the diffusion of knowledge."

Does this language strike you as being peculiarly like a Christian's?

I could quote much more from Jefferson in a similar vein, but I have already occupied too much room and will defer further quotations for the present. If, however, your confidence is still unshaken in the genuineness of his Christianity I will have to recur to his writings again. A man ought to know better what he believes himself than those who live fifty years later, whether it be Mr. Randall or any other biographer.

You admit that the New American Cyclopedia of 1864 classed him as an "Infidel." That is high authority, and I do not wish to question it. The effort ten years later to modify the opinion, or to explain it away, is unsuccessful. It must stand that *Jefferson was regarded as an Infidel.*

It strikes me that you attempt to make too much difference between a Deist and a Theist. Deism is a belief in one God, and Theism is nothing more. A Theist may or may not believe in revelation and in the divine origin of the

Scriptures, while a Deist is generally supposed to not so believe. That is the only difference. Both equally discard the divinity of Jesus and the dogma of the Trinity.

I am surprised that, with the fate of the Rev. Mr. Miller before your eyes, you still insist that "the doctrine of the divinity of Christ is not the dividing line between Infidelity and Christianity, but the divine origin of the Bible." You seem a little contradictory, too, when, afterwards, you allude to Christ as the "Founder of Christianity." If a belief in the Scriptures is all that is necessary to make a Christian, the Scriptures must be the "Founder of Christianity,' and the Jews ought to be excellent Christians, for they accept the divinity of more than three-fourths of the Bible. It is a noticeable fact that the reputed "Founder of Christianity" did not specially enjoin a belief in the divinity of the Scriptures, but positively enjoined a belief in himself. He said expressly he was the way, the truth, and the life; and that those who did not believe in him could not be saved nor be his disciples. He said in the most positive manner, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Did Franklin, Washington, Adams, and Jefferson believe, and were they baptized? No. Then they could not be Christians. They were neither believers nor can you sustain a claim that they allied themselves to any Christian Church. Peter, the leading disciple, and the one who did the heavy business of the concern, in speaking of the author of Christianity, said: "There is no other name under heaven given among men whereby we must be saved." And when Paul—who, you will hardly deny, had something to do towards establishing Christianity—was with Silas, and was asked, "What must I do to be saved?" he laconically replied, "Believe on the Lord Jesus Christ, and thou shalt be saved;" and this injunction he virtually repeated in his epistles over and over again. Did he not pointedly say, "The letter killeth, but the spirit giveth life"? He said very little about the importance of

acknowledging the divinity of the Scriptures, which assuredly he should have done if it is, as you assert, of more consequence than a belief in Christ. None of the disciples or apostles laid much stress upon the importance of a belief in the Scriptures, but faith in the Lord Jesus they represented as being the *sine qua non* of Christianity. I think you will hardly contend that you know better what constitutes a Christian than did Christ, Peter, Paul, and the rest of the apostles.

By making a belief in Christ of little or no consequence, you practically occupy the same ground which the Rev. Mr. Miller does who denies the Trinity, and for which he has just had a trial and been expelled from the ministry for heresy. With equal appropriateness could the Rev. Mr. Mott point his finger at you, as he did at the Rev. Mr. Miller, your brother clergyman, and say, "Brother Humphrey, I charge you with taking away my Lord and Savior, and I don't know where you have put him. You have robbed the character of Christ of its most precious attributes." I tremble for you, my friend, and almost fear your turn will come next.

I cannot at this time pay much attention to the views of Adams; and it is hardly necessary, for you have only shown him to be a Deist or a Theist. He surely did not accept Jesus as the Divine Being; and the letters which passed between Jefferson and himself establish the fact that they were of the same opinion as to Jesus being God. It is unnecessary to add more.

I will make one more quotation in reference to Franklin before we leave him too far in the rear. In his Autobiography, p. 166, he says: "Some books against Deism fell into my hands; they were said to be the substance of the sermons which had been preached at Baylis' Lectures. It happened that they wrought an effect on me quite contrary to what was intended by them. For the arguments of the Deists, which were quoted to be refuted, appeared to me to be

much stronger than the refutation. *In short, I soon became a thorough Deist.*" However distasteful the term *Deist* is to you, you here have Franklin's positive avowal that he became a thorough Deist, and if he gives no intimation that he changed from that belief, we must conclude that it remained unchanged. It matters little what pious biographers, whether D.D's or LL.D's, may say about his being a Christian. His own clear statement is of more worth than a thousand unfounded claims.

I am sorry that you deemed it necessary to make that unkind fling at Robert Dale Owen in connection with the Katie King business. For more than half a century he has been a prominent man in this country, and as a statesman, as a writer, and as a citizen, he has had but few superiors. His honor and truthfulness have never been called in question. If, in advanced life, he was deceived by a shrewd trickster, it is hardly necessary or kind to call attention to it. It certainly does not argue that he did not truthfully relate a statement made to him by the Rev. Dr. Wilson over forty years ago. He believed only what he *saw*, while there are millions of people like yourself who claim to be intelligent, who believe not only what they themselves never saw, but that which nobody else ever saw.

I wholly dissent from your summing-up. You claim to have shown that Franklin, Washington, Adams, and Jefferson were Christians. I utterly fail to see that you have done anything of the kind. True, they were moral, upright men, but they did not accept the leading dogmas of the Christian faith; they did not believe that Jesus was God, nor that he was miraculously begotten by a god. I claim to have shown that, being unbelievers in the Trinity and the divinity of Christ, they were not Christians, but Deists or, in other words, *Infidels*.

Pardon the length of my remarks. I will try in future to be briefer. I wished to answer your several positions, that I may be ready to defend the great moral and patriotic

hero, Thomas Paine, to whom you propose, in your next, to give a general over-hauling. I doubt not you will aim to speak truly of him, but allow me to say, if you do him full justice you will be about the first Christian who has ever done so. Very truly yours, D. M. B.

MR. HUMPHREY.

MR. D. M. BENNETT, *Dear Sir:* I will review your last letter in my next, and then try to close the discussion of this proposition. Let us now endeavor to ascertain what were the most prominent *facts* in connection with the life and labors of Thomas Paine.

Apart from articles in Cyclopedias and sketches in Histories, there are five Lives of Paine still extant, though, unfortunately, they are not all in print. They are "Oldys'," Cheetham's, Rickman's, Sherwin's, and Vale's. These are all alike marred by considerable passion either for or against their subject. The first two were given to coloring too darkly, and the last three were no less desperate as whitewashers.

Paine's life divides itself naturally into three parts. The first is the *Period of his Obscurity*, extending from his birth to his departure for America. This part of his life may be outlined in a few words: Born in Thetford, England, Jan. 29th 1737—goes to grammar-school until thirteen—hates the dead languages—staymaker—goes to London and Dover—seaman—settles at Sandwich—marries—his wife dies—moves to Margate—back to Thetford—London again—school teacher—goes to Lewes—remarries—tobacconist and grocer—he and his wife separate—writes the "Case of the Excise officer"—returns to London—a business failure—meets Franklin, who encourages him to embark for America.

It has been asserted that Paine was the writer of the celebrated Junius Letters, which appeared between 1767 and 1772. This is not even probable. Those Letters exhibit a certain peculiarity of style, a knowledge of the classics, and a familiarity with Court life and State secrets, which Paine did not possess. The best critics ascribe those letters to Philip Francis (See Macaulay's Essay on Warren Hastings, and Junius by Woodfall, London, 1850, Vol. ii. pp. 11–90).

This is only equaled in absurdity by the claim that Paine was afterwards the author of the Declaration of Independence. Historians *uniformly* give that credit, undivided, to Jefferson. Besides, if Paine *was* the writer of that document, a lie has been engraved on Jefferson's monument, and that at Jefferson's own request!

The *Period of Paine's Fame* began with his landing in America in 1774, and ended with his return to Europe in 1787. On his arrival in Philadelphia, his introduction by Franklin secured him at once a favorable consideration. He soon obtained a position as editor of the *Pennsylvania Magazine*. Some of his editorials were well written. The breach with England kept widening. Paine took a lively interest in public affairs. In Jan. of 1776 he published his "Common Sense." It had an enormous circulation. As was shown in my first letter, that pamphlet did not *create* the idea of independence; but it probably did more than any other publication to accelerate, solidify, and energize that idea. The Declaration was made in the following July. As the struggle continued, and the Colonists became occasionally disheartened, Paine reinspired them with successive numbers of the "Crisis," until Independence was established and recognized in 1783.

Now, I do most heartily acquiesce in all that such historians as Botta, Allen, Cassell, Randall, Morse, Ramsay, Grimshaw, Gordon, Bancroft, and such statesmen as Madison, Rush, Monroe, Adams, Jefferson, and Washington have said in praise of these productions. It was no more

than just for Pennsylvania and New York to reward the writer in a tangible way. Mr. Paine deserved it all.

But was Paine an Infidel at this time? I am inclined to think he was; for he implies as much in his "Age of Reason." Furthermore, John Adams, speaking of an interview with him soon after the appearance of "Common Sense," says: "I told him that his reasoning from the Old Testament was ridiculous, and I could hardly think him sincere. At this he laughed, and said he had taken his ideas on that point from Milton; and then he expressed a contempt for the Old Testament, and indeed for the Bible at large, which surprised me. He saw that I did not relish this, and soon checked himself with these words: 'However, I have some thoughts of publishing my thoughts on religion; but I believe it will be best to postpone it to the latter part of life'" (John Adams' Life and Works, vol. ii, p. 508).

But if Paine entertained Deistical views at that time, he did not avow them publicly. He "checked himself" in that respect. There is not a word in anything he wrote before 1787 that would create a suspicion that he did not believe the Bible. On the contrary, his allusions to it and quotations from it invariably convey the impression that he regarded it as the Word of God. Witness a few specimens: "'Not to be led into temptation' *is the prayer of divinity itself*" (Case of the Excise Officer, 1772). "As the exalting one man above the rest cannot be justified on the equal rights of nature, *so neither can it be defended on the authority of Scripture; for the will of the Almighty, as declared by Gideon and the prophet Samuel*, expressly disapproves of government by kings" (Common Sense, 1776). "We claim brotherhood with every European Christian, and triumph in the generosity of the sentiment" (Ibid). "Let a day be solemnly set apart for proclaiming the charter; let it be brought forth, *placed on the divine law, the word of God*" (Ibid). "The writer of this is one of those few who never dishonors religion, either by ridiculing or caviling at any

denomination whatsoever" (Epistle to the Quakers 1776). "I wish, *with all the devotion of a Christian*, the names of whig and tory may never be mentioned" (Crisis No. 1, 1776). "*As individuals we profess ourselves Christians*" (Crisis, No. 7, 1778). It is clear from such language as this that Paine did not speak like a Deist during the "times that tried men's souls."

There are, moreover, several circumstances which unite to prove that Paine had not aroused as much as a suspicion that he was a Deist. 1. Even the most illiberal of Christians praised him without reserve—a thing they would not have done had they surmised that he was an Infidel. 2. When he *did* publish his Deistical notions, the Christian world was surprised, shocked, and repelled from him. Samuel Adams said in a letter to Paine in 1802: "When I heard that you *had turned* your mind to a defense of infidelity, I felt myself much *astonished* and more grieved." Dr. John W. Francis said: "The 'Age of Reason' on its first appearance in New York *was printed as an orthodox book*, by orthodox publishers, *doubtless deceived* by the vast renown which the author of 'Common Sense' had obtained." Dr. Rush, who was intimate with him during the Revolution, did not renew his acquaintance after his return to America. 3. When Rev. John Witherspoon opposed his appointment as Secretary to the Committee for Foreign Affairs, he did not mention Infidelity among his objections to him (Life and Works of John Adams, vol. ii, p. 509). 4. "Oldys," who wrote in 1791, and said every evil thing of him that had even a shadow of foundation, did not stigmatize him as an Infidel. This shows that up to that time his anti-Christian sentiments were not publicly known. Had he died before 1787, or even previous to 1791, history would not have recorded him a Freethinker.

From this it follows that *Thomas Paine rendered his services to the cause of Independence by pretending to be a Christian, and by using Scriptural arguments! "The sword of the*

Spirit, which is the Word of God" was one of the weapons which even he had to employ to secure the grand result!

Paine was not much of a statesman. In the words of Madame Roland, he was "better fitted to sow the seeds of popular commotion, than to lay the foundation or prepare the form of government. He enkindled a revolution, better than he concurred in the framing of a constitution. He took up and established those grand principles, the exposition of which struck every eye, gained the applause of a club, or excited the enthusiasm of a tavern" (Memoires Relatifs a la Revolution Française, Paris, 1850, Tome Sec. p. 12). This, with his breach of trust when Secretary to the Committee for Foreign Affairs, may account for the singular fact that, although he remained in the country over four years after the close of the war, he was never elected by the people to any position of honor! He left America in the very year that the Constitution of the United States was framed!

The *Period of his Infamy* opened with his departure for France in 1787, and closed with his life in 1809. He was received with *eclat* by the French, on account of his American fame. He soon returned to England, where he wrote his "Rights of Man." This, though not the most influential, was by far the most able and elaborate of his works. Like his former writings, it implies an indorsement of Christianity. Jefferson, and other republican statesmen, entertained a very high opinion of it. In 1792 Paine was elected to the French National Convention, where he at first exerted considerable influence.

In 1794 he wrote his "Age of Reason." He had no Bible when he composed the first part of it. It does not contain one original thought. All its cavils had been familiar to the world ever since the days of Celsus and Porphyry. It owes its notoriety not to its matter but to its manner. Many Infidels of the higher type are ashamed of it. Such men as Strauss, Renan, Colenso, Comte, Huxley, Mill, Tyndall, etc., take no account of it. Many Christians that are styled "liberal" have not hid their disrespect for it. De Quincy alludes to its author contemptuously as "Tom Paine" (Essay on "Protestantism"). Referring to it Parton says: "I think his judgment must have been impaired before he could have consented to publish so inadequate a performance" (Life of Jefferson, p. 592). Theodore Parker said: "Paine's theological works are not always in good taste, nor does he always understand the Scriptures of the Old and New Testaments he comments upon" (Life and Correspondence, vol. ii, p. 425). John Adams' Works abound with such expressions as the following: "The worthless and unprincipled writings of the profligate and impious Thomas Paine" (vol. ii, p. 153). "Let the blackguard Paine say what he will" (vol. iii, p. 421). "That insolent blasphemer of all things sacred, and transcendent libeller of all that is good, Tom Paine" (vol. iii, p. 93). "His billingsgate, stolen from Blount's Oracles of Reason, from Bolingbroke, Voltaire, Berenger, &c., will never discredit Christianity" (vol. ix, p. 627).

In 1796 he published his Letter to Washington, wherein he abuses the leading statesmen of America, and most of all Gen. Washington himself. It concludes with the following sentence: "And as to you, Sir, treacherous in private friendship (for so you have been to me, and that in the day of danger), and a hypocrite in public life, the world will be puzzled to decide, whether you are an APOSTATE or an IMPOSTOR? Whether you have abandoned good principles, or whether you ever had any?" No wonder Oliver Wolcott wrote to Alex. Hamilton: "Tom Paine has published a book against the President, containing the most infamous calumnies" (Works of Hamilton, vol. vi, p. 185).

Paine became very unpopular in France. In a letter to Robert Morris, dated Sainport, June 25th, 1793, Gouverneur Morris wrote: "He (Paine) is so completely down that he would be punished if he were not despised" (Life of Gouv

Morris, vol. iii, p. 46). There were but few regrets when he came away.

In 1802 he returned to the United States. In recognition of his Revolutionary services, Jefferson provided him with a safe passage in a man-of-war, and entertained him on his arrival. He was either accompanied or soon followed by a Mrs. Bonneville with her three children, but without her husband. Mr. Bonneville neither came after her, nor, as far as is known, corresponded with her afterwards (Sherwin's Life of Paine, p. 209). Paine supported her until his death, and bequeathed a large share of his property to her and her family. Vale says he was "godfather" to her youngest child, "who had been named after him" (Life of Paine, p. 145). Cheetham intimates that Paine was that boy's *man*-father (Life of Paine, p. 227). For my part, I suspend judgment in regard to this whole affair. I will only say that, were a clergyman to do precisely the same thing, every Infidel paper in Christendom would pronounce him a vile hypocrite.

Paine was a drunkard in his latter years. Only Vale, who wrote his biography about twenty-eight years after his death, twenty-eight years later than Cheetham, and eighteen years later than Sherwin and Rickman, has had the desperate hardihood to deny this allegation. Sherwin admits the charge, and Rickman does not dispute it. Joel Barlow said explicitly that "*he gave himself very much to drink*" (Vale's Life of Paine, p. 136.) We have already seen that John Adams pronounced him "*profligate.*" Gouverneur Morris testified that he was "*besotted from morning till night*" in France (Sparks' Life of Gouverneur Morris, vol. ii, p. 409; vol. iii, p. 46). Cheetham makes this so clear that no one can reasonably question it. The Encyclopedia Britannica, the English Cyclopedia, and the Cyclopedia Americana all assert the same thing. Parton says "poor Paine" could not "*represent* a clean, sober, orderly people in a foreign land" (Life of Jefferson, p. 606). Lossing says: "Paine

became *very intemperate*, and fell low in the social scale, not only on account of his *beastly habits*, but because of his blasphemous tirade against Christianity" (Lives of Celebrated Americans, p. 229).

He did not always tell the truth. In *Crisis* No. 2 he declared that he "never published a syllable in England in his life." Rush and John Adams testify that he told them the same thing. But it is now known and acknowledged that he *did* write at least the "Case of the Excise Officer" in 1772. And the claim that he wrote Junius Letters is an *admission* by even his admirers that his word is not always to be believed. Cheetham says "he was not always veracious" (p. 29). John Adams remarks in his Autobiography: "At this day it would be ridiculous to ask any questions about Tom Paine's veracity, integrity, or any other virtue" (Works, vol. ii, p. 510).

He was self-righteous and self-conceited. He said in his Will, written by himself: "I, Thomas Paine, of the State of New York, author of the work entitled *Common Sense*, written in Philadelphia, in 1775, and published in that city the beginning of January, 1776, which awaked America to a Declaration of Independence, on the fourth of July following, which was as fast as the work could spread through such an extensive country"! "I have lived an honest and useful life to mankind; my time has been spent in doing good." No wonder Paine disliked a Book which says: "Let another man praise thee, and not thine own mouth" (Prov. xxvii, 2). With such self-puffing before us, we cannot but believe Dumont: "His egregious conceit and presumptuous self-sufficiency quite disgusted me. He was drunk with vanity. If you believed him, it was he who had done everything in America. He was an absolute caricature of the vainest of Frenchmen" etc., etc. (Recollections of Mirabeau, London, 1832, p. 271).

I do not relish this recounting of a dead man's faults. I do it in order that the *whole truth* may be known about

Thomas Paine. So many attempts have been made of late to canonize and apotheosize this man that an exposure is absolutely necessary. The "testimonials" to his "merits" that are so often paraded are frequently garbled and misleading. And they are seldom taken from the original sources. There is so much second-hand material—so much of quoting quoters of quoted quotations in this matter, that it is become quite a trial to one's patience.

By way of recapitulating and summing up, I will refer you to the following points:

1. The "Testimonials to the Merits of Thomas Paine," which are so triumphantly cited, are mostly from Christian men, and refer *exclusively* to his *political* services and writings.

2. Paine was a man of talent. His style is very readable. He might have excelled as a poet or engineer, no less than as a political pamphleteer.

3. His assistance to the cause of Independence was very great. *He did not, however, render it as an Infidel, but as a Christian, using Scriptural arguments, and appealing to the prevalent religious belief. Hence, Infidelity deserves no credit whatever for his Revolutionary services.*

4. He had his good traits. He was honest. Nor was he uncharitable. He abstained from profanity, and rebuked it in others. He opposed slavery. Many will endorse his condemnation of Masonry. He was not the worst kind of Infidel. He believed in a personal God. He considered "Atheism a scandal to human nature." In the language of Col. Ingersoll, an Atheist, "he was orthodox compared with the Infidels of to-day." He held his opinions sincerely. He died as he had lived, a Deist.

5. His latter years were neither happy nor irreproachable. His former friends had mostly deserted him. He was peevish, penurious, quarrelsome, egotistic, and intemperate. And he maintained to the last a very queer relation to another man's wife. Yours very truly

G. H. HUMPHREY.

MR. BENNETT.

REV. G. H. HUMPHREY, *Dear Sir:* I can see but little connection between the character and habits of Thomas Paine and the subject we have under discussion, but I nevertheless have no objection to considering either in this reply.

In the main, I think you fair and candid in your treatment of Paine and in the credit you accord him for the services he performed, but you repeat some of the slanders that have been so industriously circulated against him by his enemies. In the early days of the Republic his labors were duly appreciated, and he was accredited with patriotism, devotion, and great moral courage, and had he never written anything to offend bigoted sectarians, his praises would have been loudly sung to this day, and the entire country would be proud to honor his memory; but because he had the candor to express his honest convictions upon theological subjects, and to differ materially from the popular current of thought, he has been most vilely traduced therefor; and, besides, a persistent effort has been made to belittle his services in the Revolutionary struggle, and to blacken his name and reputation in every possible manner. You show more fairness in this respect than many others, and you are entitled to much credit for it.

Ingersoll states the case, with much clearness and truth, thus: "At the close of the American Revolution no one stood higher in America than Thomas Paine. The best, the wisest, the most patriotic were his friends and admirers, and had he been thinking only of his own good he might have rested from his trials and spent the remainder of his life in comfort and in ease. He could have been what the world is pleased to call *respectable*. He could have died surrounded by clergymen, warriors, and statesmen. At his death there would have been an imposing funeral, miles of carriages, civic societies, salvos of artillery, a na-

tion in mourning, and, above all, a splendid monument covered with lies. He chose rather to benefit mankind. At that time the seeds sown by the great Infidels were beginning to bear fruit in France. The people were beginning to think. The Eighteenth Century was crowning its gray hairs with the wreath of Progress; on every hand Science was bearing testimony against the Church. Voltaire had filled Europe with light. D'Holbach was giving the *élite* of Paris the principles contained in his "System of Nature." The Encyclopedists had attacked superstition with information for the masses. The foundation of things began to be examined. A few had the courage to keep their shoes on and let the bush burn. Miracles began to get scarce. Everywhere the people began to enquire. America had set an example to the world. The word of Liberty was in the mouths of men, and they began to wipe the dust from their knees. The dawn of a new day appeared. Thomas Paine went to France. Into the new movement he threw all his energies. His fame had gone before him, and he was welcomed as a friend to the human race, and as a champion of free government."

It is pleasant, in recalling the early services of Paine in this country, to read what distinguished persons said of his efforts before the religious element of the country became embittered against him. I will not take the space here to quote but few of the commendations of Paine for his heroic labors in the cause of American Independence. None excelled him in earnestness and courage, and he was in advance of the masses of the Colonists in daring to declare independence of Great Britain. It was Paine who first openly suggested that the Colonies disconnect themselves from the parent government. He was the first to propose an independent nationality, and to give a name to the incipient nation. It was his pen that first wrote the grand words—"*The Free and Independent States of America.*"

The great results produced by his pamphlet, "Common Sense," can hardly be over-estimated. It did just what was necessary to be done to arouse the young country to the point of resistance. The effect it produced was unparalleled. It awakened the most active enthusiasm in the breasts of the Colonists. It performed an important part in the great drama, which if it had been omitted, success would never have been gained. I claim that, if with that pamphlet enthusiasm was aroused and victory ultimately achieved, it was a most important factor in the great cause, and equal at least to any other portion of the means employed. Without it independence would not have been declared nor gained, and with it both were accomplished. Hence, to the author of "Common Sense" America owes her liberty to-day.

Edition after edition of the brave little work was issued. It circulated in every direction. It was read at every fireside, whether in the farmhouse or in the tented camp, and many times from the pulpit where the people gathered for worship. Its arguments were unanswerable; its reasoning was irresistible; and its logic most convincing. Well did Major-General Charles Lee express the truth in a letter to Gen. Washington two or three weeks after the pamphlet had appeared, when he said: "Have you seen the Pamphlet "Common Sense"? I never saw such a masterly, irresistible performance. I own myself convinced by its arguments of the necessity of separation." Subsequently, in referring to this work of Paine, he said: "He burst forth on the world like Jove in thunder."

Samuel Bryan, in speaking of "Common Sense," said: "This may be called the book of Genesis, for it was the beginning. From this book spread the Declaration of Independence, and not only laid the foundation of liberty in our own country, but the good of mankind throughout the world."

Lossing, in his "Field Book of the Revolution," said: "'Common Sense' was the earliest and most powerful ap-

peal in behalf of independence, and probably did more to fix that idea firmly in the public mind than any other instrumentality."

Morse, in his "Annals of the Revolution," said: "The change in the public mind in consequence of 'Common Sense' is without a parallel."

Wm. Howitt, in "Cassell's Illustrated History of England," says: "There was no man in the Colonies, nevertheless, who contributed so much to bring the open Declaration of Independence to a crisis as Thomas Paine. This pamphlet ('Common Sense') was the spark which was all that was needed to fire the train of Independence. It at once seized on the imagination of the public; cast all other writers in the shade, and flew in thousands and tens of thousands all over the Colonies. . . . During the winter and spring this lucid and admirably reasoned pamphlet was read and discussed everywhere and by all classes, bringing the conviction that immediate independence was necessary. The common fire blazed up in Congress, and the thing was done."

Henry G. Watson, in his "History of the United States," says: "'Common Sense,' written by Thomas Paine, giving in plain language the advantages and necessity of independence, effected a complete revolution in the feelings and sentiments of the great mass of the people."

Washington, Jefferson, Madison, Monroe, Jackson, and many other distinguished personages, bore honorable testimony to the great services performed by Paine but want of room must prevent further quotations now.

Possibly the great good which was accomplished by "Common Sense" was only equaled by the grand results produced by "The Crisis." These were issued at irregular periods during the great struggle and when the exigencies of the times most demanded their aid. The contest was a long and unequal one on the part of the feeble Colonists. The people were poor, and the army was badly supplied

with arms, provisions, and clothing, and they were contending with the most powerful nation in the world. It is not strange that desertions were very numerous; that the half-starved army became decimated, and that the greatest gloom spread over the entire land. The first number of "The Crisis" was issued at the time when General Washington was compelled, before superior forces, to retreat from this city across New Jersey, when, by numerous desertions, the army had become largely reduced, and when the greatest despondency had settled over the entire country. Then it was that Paine's burning words rang over the land: "These are the times that try men's souls. The summer soldier and the sunshine patriot will in this crisis shrink from the service of his country, but he that stands it now deserves the thanks of man and woman. Tyranny, like hell, is not easily conquered, yet we have this consolation with us: the harder the conflict, the more glorious the victory; what we obtain too cheaply, we esteem too lightly." "Every generous person should say, 'If there must be war, let it be in my day, that my child may have peace.'" "He that rebels against reason is a real rebel; but he that in defense of reason rebels against tyranny has a better right to the title of 'The Defender of the Faith' than George the Third."

The first number of "The Crisis" was read in every camp, by every corporal's guard, and by every fireside over the land, and the stirring appeals of Paine had a wonderful effect; desertions were greatly lessened, enthusiasm was rekindled, enlistments were revived, and new courage was imparted to the whole country.

The success of the struggle was most unpromising. The fate of the country was like a balance, with the side of the Colonists about to "kick the beam." It was the critical moment of the young nation's existence. Something had to be done promptly or the cause was lost. Paine afforded that aid; he saved the nation he had called into being and had

christened. May the people of this country never forget the great debt they owe this man. Without his services national independence would not have been secured.

I was nearly prepared by your third letter for your attempt to count Paine a Christian; at all events when he wrote "Common Sense" and "The Crisis," as he quoted a passage of Scripture or two and did not take the occasion to present his theological views; but the quotations you give from Adams, and Paine's own words at the commencement of the "Age of Reason," effectually refute the allegation that his religious opinions were of recent date. It was obviously improper to introduce theology into "Common Sense," "The Crisis," or "The Rights of Man;" and he showed his good sense by not obtruding religious beliefs into political essays or discussions. Had he done so, you, doubtless, would have blamed him for it far more than you now do for the omission.

You quote a woman to show that Paine was not a statesman. Unless you can find a man or two among the thousands who knew him who expressed a similar opinion, it will be hardly just to condemn him on that authority alone as not being a statesman. Without doing yourself or Paine any injustice you might have quoted the lady a little more fully, where she says, "The boldness of his conception, the originality of his style, the striking truths which he boldly throws out in the midst of those whom they offend, must necessarily have produced great effects."

The portion of Paine's life after 1787, when he went to France, you are pleased to term *The Period of his Infamy*. There you assuredly wrong Paine and yourself. It was far from being a "period of infamy." There was no such period in Paine's life. His career in Europe may well be called glorious. After visiting France, besides attending to the introduction and manufacture of an iron bridge he had invented in this country, he visited his aged mother, where he passed some time, and ministered to her necessities. It was during what you characterize as the period of Paine's *infamy* that he wrote the "Rights of Man," one of the grandest pleas for Humanity ever made; a production that has won encomiums from men of the very highest ability and distinction. Richard Henry Lee, in acknowledging to Gen. Washington the receipt of a copy, said: "It is a performance of which any man might be proud; and I most sincerely regret that our country could not have offered sufficient inducement to have retained as a permanent citizen a man so thoroughly republican in sentiment and practice in the expression of his opinions." In reference to that production, Lord Erskine remarked: "Mr. Paine spoke to the people, reasoned with them, told them they were bound by no subjugation to any sovereignty further than their own benefit connected them." Andrew Jackson said: "Thomas Paine needs no monument made by hands; he has erected himself a monument in the hearts of all lovers of liberty. The '*Rights of Man*' will be more enduring than all the piles of marble and granite man can erect."

Napoleon Bonaparte, even, by way of high compliment to Mr. Paine, said: "A statue of gold ought to be erected to him in every city in the Universe." He added, that he slept with "The Rights of Man" under his pillow, and he pressed Mr Paine to honor him with his correspondence and his advice.

It certainly was not *infamous* to be promptly declared a citizen of France, and to be elected to the National Assembly from four different Departments. His career in that body was eminently honorable. He was early appointed one of the Committee to draft a Constitution for that country. He first made himself unpopular by his humane defense of the unfortunate king, Louis XVI, whom he wished to save from death and recommended that he be sent to America. For this noble act, Ingersoll pays this merited tribute: "Search the records of the world and you will find few sublimer acts than that of Thomas Paine voting

against the king's death. He the hater of despotism, the abhorrer of monarchy, the champion of the rights of man, the republican, accepting death to save the life of a deposed tyrant—of a throneless king. This was the last grand act of his political life—the sublime conclusion of his political career." But, for this humane action, an insane people threw him into prison, and by the merest chance he escaped the guillotine. In my humble opinion it is well for the world that he escaped death at that time. Otherwise his "Age of Reason" would never have appeared.

This, his last great work, was written under the immediate apprehension of death, in a spirit of honesty, boldness, and fairness rarely equaled. He certainly did not write for popularity, for he took the unpopular side, but he penned what he believed to be the truth. For this act of self-sacrifice you and the Christian world are ready to consign him to the lowest degree of degradation and infamy. Why is this so? Because he was an honest man, and uttered just what he believed, though he shocked the prejudices of Christendom. He found contradictions, absurdities, and obscenity in the Bible, and had the candor and honesty to say so. Can you say he did not find them there? If you do, I think I can easily point out your error. Was it so wrong for Paine to give his real convictions that he should be doomed to the realms of infamy forever? No! No! No! Rather let pæons be sung to his memory, so long as truth is superior to superstition and error.

Of the "Age of Reason" you say: "It does not contain one original thought. All its cavils had been familiar to the world ever since the days of Celsus and Porphyry. It owes its notoriety not to its matter, but to its manner. Many Infidels of the higher type are ashamed of it." Allow me to say that I think in this language you do violence to truth. A more original work of the kind than Paine's "Age of Reason" has not been produced for two hundred years. Why did you not give some proofs of your assertion that leading Infidels are ashamed of it? Where are the proofs to be found? If he merely played the parrot and repeated the ideas of others, why have the anathemas of the Church been heaped upon his head a thousand times more than upon those who you say were the originators of his sentiments? If it is true that his writings cannot do any discredit to Christianity, please tell me why defamation, slander, and abuse have been so persistently thrown upon him by the Christian sects for three quarters of a century.

Is it not singular, too, that the writings of a mere plagiarist should have been so popular while the originals sank into comparative obscurity? Probably there have been more copies sold of Paine's "Age of Reason" than of all the books of the other Infidel writers you named. One hundred editions of the "Age of Reason" have doubtless been printed and sold in England and America; and hundreds more will yet be printed and sold. His Theological Works are selling to-day far more rapidly than the works of any other Infidel writer; and I believe this will be the case for the next hundred years. Few works on the Christian side have been equally as popular, and probably there has not been one copy sold of Watson's Reply to the "Age of Reason" to ten or twenty sold of the latter.

Allow me to say in this connection that I have now in press a fine edition of Paine's Complete Works, which will very soon be issued in one large volume, including his Life, also his Theological Works and his Political Writings by themselves, as well as each part separately. I am proud to be the publisher of the writings of Thomas Paine, and deem it one of the most commendable acts of my life. I shall be only too glad to furnish a copy of his works, or any part of them, to any person who wants them.

Paine spoke directly to the people and addressed himself to their plain common sense. This is the secret of his success as a writer. Jefferson expressed himself thus, regarding Paine as an author: "No writer has excelled Paine in

ease and familiarity of style, in perspicuity of expression, happiness of elucidation, and in simple, unassuming language. In this respect he may be compared with Dr. Franklin."

Stephen Simpson said of Paine: "Lucid in his style, forcible in his diction, and happy in his illustrations, he threw the charms of poetry over the statue of reason, and made converts to liberty as if a power of fascination presided over his pen."

You have quoted a few words from Theodore Parker; let me add a few more. In a letter to a near friend he said: "I see some one has written a paper on Thomas Paine, in the *Atlantic Monthly*, which excites the wrath of men who are not worthy to stoop down and untie the latchet of his shoes, nor even to bring them home from the shoe-black. . . . It must not be denied that he had less than the average amount of personal selfishness or vanity; his instincts were humane and elevated, and his life devoted mainly to the great purposes of humanity. His political writings fell into my hands in early boyhood, and I still think they were of immense service to the country. . . . I think he did more to promote piety and morality among men than a hundred ministers of that age in America. He did it by showing that religion is not responsible for the absurd doctrines taught in its name."

Quotations in this connection from a few other clergymen may not be out of place. Rev. Solomon Southwick, among other complimentary remarks, said: "Had Thomas Paine been a Grecian or a Roman patriot in olden times, and performed the same public services as he did for this country, he would have had the honor of an apotheosis. The Pantheon would have been opened to him, and we should at this day regard his memory with the same veneration that we do that of Socrates and Cicero. But posterity will do him justice. Time, that destroys envy and establishes truth, will clothe his character in the habiliments

that justly belong to it." Rev. M. D. Conway, in a discourse in Cincinnati on Paine's birthday, Jan. 29, 1860 (which I had the good fortune to hear), said: "All efforts to stain the good name of Thomas Paine have recoiled on those who made them, like poisoned arrows shot against a strong wind. In his life, in his justice, in his truth, in his adherence to high principles, in his disinterestedness, I look in vain for a parallel in these times." The Rev. David Swing of Chicago, and, I believe, of your own denomination, said: "I have read Paine's theological works with great pleasure and profit. Indeed, judging by his writings, he was one of the grandest and best men that ever trod the planet."

In marked contradistinction to the tributes thus honorably bestowed stands such dishonorable tirades as you quoted from the envious and maligning pen of Adams. It seemed to wound his vanity to have praise accorded to Paine. He could hardly bear to have it go down in history that anybody but himself struggled to fire the American heart to deeds of daring and valor in the cause of national independence. I must confess that the strongest proof you have adduced in favor of Adams being a Christian are the quotations against Paine which you make from him. They sound exceedingly like Christian sentiments, and were it not true that he never accepted the fundamental dogma of Christianity, I would freely relinquish him to you and your cause. That his remarks about Paine were malicious, ungenerous and uncalled for, cannot for a moment be doubted.

You say, "Paine did not always tell the truth," and as proof adduce his assertion that he never published a syllable in England. It is quite possible that he did not. *Writing* and *publishing* are very different operations. Many persons *write* for my paper, but I am the *publisher*, and equally so if I write not a word myself. Do you suppose for a moment that Mr. Paine meant that he never *wrote* a syllable in England? It strikes me that I can substantiate a much stronger

charge of falsehood against your God, your Savior, the patriarchs, the prophets, the apostles, and the popes, bishops and priests, from the earliest times down to the present. Should you desire it, it will be a cheerful task to me to accommodate you.

Paine did not claim to be the author of the Declaration of Independence, but only that his pamphlet, "Common Sense," *led to it*. This opinion is doubtless correct, and is corroborated by the judgment of thousands. Your charge of "self-righteousness and self-conceit" is indifferently sustained. It was no more reprehensible for him to name himself as author of "Common Sense" than for Jefferson to name himself as the author of the Declaration of Independence. Both were quite excusable. His statement that he had lived an honest and useful life was strictly true, and hardly justifies your fling at his want of faith in the Jewish Bible in connection therewith. Such as Paine was, he attained by his own efforts. He claimed neither grace nor virtue on the merits of another.

Few of his friends have claimed for him the authorship of the "Junius Letters," though William H. Burr, in his volume, "Junius Unmasked," gives in parallel columns a large number of extracts from Junius' and Paine's writings, and it must be confessed the similarity is striking.

You say "Paine became unpopular in France." This was due more to the peculiar fitful, mercurial character of the French people than to any other cause; though his praiseworthy defense of Louis XVI, as has been shown, made him temporarily unpopular. You say, also, that "he was penurious." Your estimate of him differs from that of others. Joel Barlow, a man of the highest veracity, and who knew Paine intimately, said: "He was one of the most benevolent and disinterested of mankind, endowed with the clearest perception, an uncommon show of original genius, and the greatest depth of thought. . . He ought to be ranked among the brightest and undeviating luminaries of the age

in which he lived. . . He was always charitable to the poor, beyond his means, a sure protector and friend to all Americans in distress that he found in foreign countries; and he had frequent occasions to exert his influence in protecting them during the Revolution in France." His subscription of $500, all the money he had in the world, for the benefit of the soldiers, in the darkest days of the Revolutionary War, did not look much like *penuriousness*. He headed the list by which £30,000, or $150,000, was raised, which was another means by which the cause was saved. His gift of the copyright of his works, never charging a cent for the same, did not savor of penuriousness. Had he seen fit, as many have done, to avail himself of the copyright, a large income could have been secured to himself. Had he been penurious, he would doubtless have done so. He was frugal but not penurious.

Another charge you make is that "Paine was a drunkard in his latter years." This is unkind, to say the least, and is sustained only by slander and misrepresentation. He lived at a time when almost everybody drank more or less; he did make use of spirits, but he did not drink to excess, as many of his intimate acquaintances testified. The allowance that he restricted himself to was one quart per week, and this included what he placed before his friends when they called upon him. That quantity would not suffice for a *hard* drinker. The amount used is proved by the statement of Mr. Burger, the grocer who supplied Mr. Paine, and I obtained additional confirmation from surviving members of the family with whom he boarded when at New Rochelle. Their statement was that he never exceeded one quart per week, and that they never knew him to be intoxicated. I have conversed also with Major A. Coutant and Mr. Barker of New Rochelle, now very far advanced in life, but who distinctly remember Mr. Paine. They remember him as a pleasant, genial man, who lived on good terms with his neighbors and was not known to ever have been intoxicated.

If he even *did* get intoxicated occasionally, it would hardly disprove his arguments, either upon political or theological subjects, and would not render him materially different from many of the brilliant minds who have graced our nation's history, among whom may be named Daniel Webster, Henry Clay, Thomas F. Marshall, Silas Wright, Stephen A. Douglas, Richard Yates, and many others, not to name Chandler and Grant of our own times. These men all made pretty free use of ardent spirits, but the Church has not tried to damn their memories on account of it. The facts are, Paine made an habitual use of the article, but he was not a drunkard. Had Paine become so intoxicated as to lie in a drunken sleep, exposing his person, as did the patriarch Noah, or like the patriarch Lot, to commit incest with his own daughters, or even like the Rev. Mr. Pearson of Pittsburgh, or that other respected clergyman in Baltimore who recently was so intoxicated in the pulpit as to be unable to continue his sermon, you could have made out a much stronger case of intemperance against him than with all the facts we have in his case.

Your charge about his being "unhappy and quarrelsome" is hardly worthy of attention. In advanced life, when he felt that he had been denied the credit which a grateful people should have bestowed upon him, he might at times have been peevish and uncommunicative, as many aged people are; but amiability, geniality, and sociability were his general characteristics.

I am most sorry of all, dear friend, to see you willing to repeat or use the vile insinuations retailed by that ungentlemanly slanderer, Cheetham, in regard to an intimacy between Paine and Madame Bonneville, throwing out the imputation that he was the father of one of her children, when there was not a particle of proof that there was the slightest truth in the insinuation, and when you must have known that Mrs. Bonneville prosecuted Cheetham for libel, and sustained the action without the slightest difficulty, and

that Cheetham's gentlemanly lawyer, acknowledged in court that the charge was groundless—an unmitigated libel. I can hardly think your cause can be benefited by repeating those calumnies and low insinuations. In view of the notorious adulterous operations of Bishop Onderdonk, Rev. Mr. Wesley, of Illinois, Rev. J. S. Bartlett, Rev. Miriam D. Wood, Rev. J. M. Mitchell, Rev. L. D. Huston, Rev. A. T. Thompson, Rev. E. F. Berkley, Rev. Dr. Griswold, Rev. E. G. Ribble, Rev. B. Phinney, Rev. I. S. Kalloch, Rev. Dr. Pomeroy, Rev. Tunis Titus Kendrick, Rev. R. H. Williamson, Rev. John Newland Maffit, Rev. Mr. Wilcox, Rev. E. W. Sehon, Rev. John A. Huckins, Rev. Mr. Deardorf, with hundreds of other libidinous reverends, from Henry W. Beecher, down to the Rev. Thomas B. Bott and the Rev. J. H. Foster, against all of whom most damaging proofs of adulterous criminalities were brought to light, it seems hardly worth your while to revive the false and exploded insinuation about Paine, whose record in that direction is singularly clear and untarnished. Occupants of glass houses or people whose friends are, should not amuse themselves by throwing stones.

Mr. Paine never set himself up for a saint, nor have his greatest admirers ever claimed that he was a man without fault. He was human, and of course had his failings as well as other men; but take him "all in all," through the entire course of his life, and he will compare favorably with distinguished statesmen, theologians, and authors of the last two centuries. When, however, sectarians have been unable to refute his arguments (and it is safe to say that his theological arguments have never been refuted), their only recourse has been to slander, abuse, and call him hard names. They have seemed to think if they charged Paine with intemperance, uncleanliness, sadness, and with having recanted on his death-bed, that they had set his arguments aside. It is not strange, then, finding this course so much easier than refuting his arguments, that they,

should readily resort to it. As you are candid enough to admit that "he died as he lived, a Deist," it is unnecessary for me to disprove the oft-repeated and silly assertions that he recanted on his death-bed and gave the lie to the honest convictions of his life.

In conclusion, allow me to make one more brief quotation from the matchless Ingersoll: "I challenge the world to show that Thomas Paine ever wrote one line, one word, in favor of tyranny—in favor of immorality; one line, one word, against what he believed to be for the highest and best interest of mankind; one line, one word, against justice, charity, or liberty, and yet he has been pursued as though he had been a fiend from hell. His memory has been execrated as though he had murdered some Uriah for his wife, driven some Hagar into the desert to starve with his child upon her bosom; defiled his own daughters; ripped open with the sword the sweet bodies of loving and innocent women; advised one brother to assassinate another; kept a harem with seven hundred wives and three hundred concubines, or had persecuted Christians even unto strange cities."

The fact that it requires more space to refute false charges than to make them must be my apology for the length of my reply.

I am truly yours, D. M. BENNETT.

MR. HUMPHREY.

MR. D. M. BENNETT, *Dear Sir:* You said in your first letter that "England had no deadlier foe to American freedom than was John Wesley." That, I think, is an incorrect statement. Like a great many other Englishmen, of every species of belief and unbelief, Wesley thought the British the best form of government in the world; and he regretted to see a disruption between the Colonies and the

Mother country. But he was not a "deadly foe to American freedom." He pronounced the slave trade "that execrable sum of all villainies" (Works: London, 1810; vol. v, p. 47). He wrote and spoke in defense of religious toleration and freedom of conscience (vol. vi, p. 237, 401). He and his friend Gen. Oglethorpe endeavored to make Georgia a free State (Greeley's American Conflict, vol. i, p. 32). In a letter to Lord North, dated June 15, 1775, after receiving fuller information than he at first possessed about the true state of affairs, he said respecting the Colonists: "In spite of all my long-rooted prejudices, I cannot help thinking, if I think at all, these, an oppressed people, asked for nothing more than their legal rights, and that in the most modest and inoffensive manner that the nature of the thing would allow. But waiving this, waiving all considerations of right and wrong, I ask, is it common sense to use force toward the Americans? . . They are as strong men as you; they are as valiant as you, if not abundantly more valiant, for they are one, and all enthusiasts—enthusiasts for liberty" (Parton's Life or Franklin, vol. i, p. 548). Does this look like deadly enmity to American freedom?

You promised to show that James Madison was an Infidel! I wonder more at the promise than at the non-fulfillment. Madison was a thorough believer in the Christian religion. When he died, "he had fulfilled, nobly fulfilled, the destinies of a man and a Christian" (J. Q. Adams' Eulogy, p. 4)

So of Gouverneur Morris. You will hardly attempt to prove that he was a Deist after seeing his uncomplimentary estimate of Paine.

In your third letter you quote from Franklin's Autobiography to prove that he was a Deist. Franklin was referring to himself when fifteen, where he said, "I became a thorough Deist." We have already shown that he passed through a "regeneration," and "returned to the sentiments of his ancestors" after that. Your quotation is like citing

what a man has said when tipsy, in order to show how much sense he has when sober.

You make a special effort to convince the reader that Jefferson was an Infidel. Many of your quotations only show Jefferson's views concerning the "corruptions and abuses of Christianity." You can find similar things in sermons, and, for that matter, in the New Testament. He advised Peter Carr to take nothing for granted—to doubt everything. Perhaps you are not aware that a course in a modern theological seminary is based on a similar principle. The student is not taught to assume but to *prove* the existence of a God. Descartes began with universal doubt. He "questioned with boldness even the existence of a God." But was Descartes therefore an Infidel? No; he "lived and died a good Catholic" (Huxley's Lay Sermons, p. 342). In the inculcation of this principle, then, Jefferson did not differ from Christian philosophers and theologians.

But Jefferson called himself a "Materialist." Yes; and he called himself a "Christian" also. Now, these two statements *cannot* be reconciled in your favor; but they can in mine. Jefferson could not be a "Christian" in *any* sense and be a "Materialist" in the Atheistic sense. But he *could* be a Christian consistently with Webster's second definition of the word *Materialism*: "The tendency to give undue importance to material interests; devotion to the material nature and its wants." His writings prove abundantly that he was not a "Materialist" in the sense of "one who denies the existence of spiritual substances." It follows that Jefferson flatly contradicted himself, or else he used the word "Materialist" in a sense consistent with a belief in the Scriptures.

And he called Paul a "Coryphaeus." That *was* rather a hard name to give the great Apostle. But you must know that avowed Christians sometimes give vent to unguarded expressions of this kind. Some women that want to preach, when reminded of certain injunctions to "silence in the

churches," speak of Paul rather lightly as an "old bachelor." Martin Luther called James' Epistle "an Epistle of straw;" and he did it with considerable earnestness, too. But you will hardly claim that Luther was an Infidel. Then why be so *sure* that Jefferson was, since he did not speak more disrespectfully of Paul than Luther did of James?

If Jefferson was an Infidel why did he call the imputation of Infidelity a "libel," a "malignant distortion and perverted construction"? If he was an Infidel of the Paine type, how was it that he did not allude, disciple-like, to Paine in one of the twenty-five private letters that he wrote between the time of Paine's death in June and the close of the year? If he was an Infidel, how could Samuel Adams write to Thomas Paine, in 1802, such words as these: "Our friend, the President of the United States, has been calumniated for his liberal sentiments, by men who have attributed that liberality to a latent design to promote the cause of Infidelity. *This and all other slanders have been made without a shadow of proof;*" and why did Paine not claim him in his reply? If he was an Infidel, why did he always deny it, and claim that he was a Christian? When *will* poor Jefferson cease to be the subject of "libels," "slanders," "calumnies," "malignant distortion and perverted construction"?

You devote a considerable part of your letter in defense of Paine to showing what I had already acknowledged. I must give you credit for candor in not denying that Paine labored for American Independence by assuming to be a believer in the Bible, and by appealing to Christian sentiments with Christian arguments. What I meant by the "period of Paine's infamy," was the period in which he became infamous. You refer rather contemptuously to Madame Roland as "a woman." I gave her opinion simply because she was a skeptic, esteemed very highly among Infidels. The whole American people expressed the same opinion that she did by not electing Paine to any position where statesmanship would be required. You try in vain

to defend him against the charge of falsifying. Your distinction between *writing* and *publishing* seems to me very much like a quibble. John Adams said in regard to this matter: "He was extremely earnest to convince me that 'Common Sense' was his first-born; declared again and again that he had never *written* a line nor a word that had been printed before 'Common Sense'" (Works, vol. ii, p. 510). In regard to Paine and that French woman, Mrs. Bonneville, I only gave *facts* which no one denies. Let every one draw his own inference. You say truly that when Cheetham was prosecuted for libel he failed to prove his insinuations. Very well; but do Infidels drop their insinuations against professing Christians when similar charges are made against *them*, and fail of proof in a criminal court? The first instance is yet to be produced.

Permit me to say a word about the incorporation of religious freedom in the Constitution. That was not the work of Infidels, but the achievement of believers in the Holy Scriptures. On this subject Judge Story says: "We are not to attribute this prohibition of a national religious establishment to any indifference to religion in general, and especially to Christianity (*which none could hold in more reverence than the framers of the Constitution*), but to a dread by the people of the influence of ecclesiastical power in matters of government." "Probably, at the time of the adoption of the Constitution, and of the amendment to it, now under consideration, the general, if not the universal, sentiment in America was, that Christianity ought to receive encouragement from the State, so far as such encouragement was not incompatible with the private rights of conscience, and the freedom of religious worship. Any attempt to level all religions, and to make it a matter of State policy to hold all in utter indifference, would have created universal disapprobation, if not universal indignation" (Exposition of the Constitution, New York, 1868, pp. 259–261).

It would be relevant to our subject to show that believers

in the Bible have done much more than unbelievers to bring about the abolition of American Slavery. But time and space compel me to confine what I have to say on that matter to a mere outline:—

1. Slavery is older than the Bible; therefore the Scriptures did not create nor establish that institution.

2. Slavery among the ancient Hebrews was much milder than among the surrounding nations. The Mosaic law provided a periodical emancipation of all bondmen. The whole *régimé* was virtually a scheme for the gradual abolition of slavery, similar to that which the French Infidel Condorcet recommended.

3. The cardinal principles of the Scriptures involve a condemnation of Slavery. Christ so expounded them: "All things whatsoever ye would that men should do to you, do ye even so to them: *for this is the law and the prophets*" (Mat. vii, 12). As far back as the age of Isaiah, we find among the Jews such sentiments as the following: "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" (Isa. lviii, 6).

4. It is true, however, that many professing Christians have sanctioned slavery; and the Bible has been pressed into the service of the slave-holder. But the remedy for these evils in the Church has always arisen from within herself. The voice that has taught and corrected her members has emanated from her own altars. The Christian has always been the best friend of the oppressed. I need not remind you of Wilberforce, the leading Abolitionist of England. In our own country, the movement which culminated in the Emancipation Proclamation was in the main a movement of religious people. Henry Wilson says on this subject: "It has been fashionable to couple the charge of Infidelity with the mention of the Abolition effort. Nothing could be more unjust or untrue. Anti-slavery was the child of Christian faith. Its early and persistent defenders and

supporters were men who feared God and called upon his name" (Rise and Fall of the Slave Power in America, vol. iii, p. 718). In this magnificent work he shows that John Eliot, Judge Sewall, Burling, Saniford, Lay, Woolman, Benezet, Wesley, Whitfield, Rush, &c., &c., opposed slavery (vol. i, ch. 1.); that the earliest Abolition Societies were "loyal to the precepts of Christianity"; that Rev. Dan'l Worth suffered imprisonment for circulating anti-slavery literature (vol. ii, p. 668); that "the great body of the Protestant clergy condemned the Fugitive Slave Law" (vol. ii, p. 310); that the "Underground Railroad" was the coöperation, "generally, though not exclusively, of members of Christian churches" (vol. ii, p. 65). But, perhaps you do not like Henry Wilson, because he was such a thorough-going Christian. Take a more "liberal" man, then—a man that could too frequently "swear like a trooper." I mean Horace Greeley. In the first volume of his "American Conflict"—dedicated to the "Christian Statesman," John Bright—he shows that Jonathan Edwards, Jr., preached against Slavery in 1791 (p. 50); that John Wesley, Oglethorpe, Washington and Jefferson opposed slavery (pp. 32, 34, 51); that the devout John Jay was the first President of the New York Manumission Society (p. 107); that Franklin was President and Rush Secretary of a similar Society in Pennsylvania (p. 107); that the "pioneers of modern Abolitionism were almost uniformly devout, pious, church-nurtured men" (p. 121); and that the *first martyrs* of Abolitionism—Rev. Elijah P. Lovejoy and John Brown—were fervent Christians (pp. 141, 296-7).

It is clear from all this that the earliest, most earnest, persistent, and numerous friends of the slave were found in the Church, and not among Infidels. In the campaign of 1860 when Slavery and Liberty were fighting their last desperate battle at the polls, where was "the matchless Ingersoll" that has been prating so much of late about the "liberty of man, woman, and child"? Of course, he was among the

friends of universal freedom! Not a bit of it. He was with the pro-slavery party, doing all he could to defeat Lincoln, and rivet his shackles on the slave! What if he did turn his political coat afterwards! That was *policy*. Country people would not think very much of a fellow that had kept aloof from the bee-tree until it was felled and the bees' wings were all burned off, and then came forward with a big brass pan to claim the honey.

It has been claimed that Lincoln was an Infidel. Having seen the assertion that Colfax said so in his lecture, I wrote recently to Mr. Colfax to ask whether that was true or not. He replied: "I did *not* say in my Lincoln Lecture that Mr. Lincoln was not a believer in the Christian religion, but that he was not a member of a church." In a speech delivered in 1860 Mr. Lincoln said: "I know I am right, because I know that Liberty is right, for Christ teaches it, *and Christ is God*" (Arnold's Life of Lincoln, p. 688). When leaving Springfield to assume the Presidency he said: "He (Washington) never would have succeeded except for the aid of Divine Providence, upon which he at all times relied. I feel that I cannot succeed without the same Divine blessing which sustained him; and on the same Almighty Being I place my reliance for support. And I hope you, my friends, *will all pray* that I may receive that divine assistance without which I cannot succeed, but with which success is certain" (Ibid, p. 168). In his first Inaugural he said. "Intelligence, patriotism, *Christianity*, and a firm reliance on Him who has never yet forsaken his favored land, are still competent to adjust in the best way all our present difficulty." Mr. Arnold says of him: "All through his troubles, he earnestly solicited the prayers of the people, and they were his" (Life of Lincoln, p. 169). "He seemed ever to live and act in the consciousness of his responsibility to God, and with the trusting faith of a child, he leaned confidingly upon his Almighty Arm." "The support which Mr. Lincoln received during his administration from

the religious organizations, and the sympathy and confidence between the great body of Christians and the President, was a source of immense strength and power to him" (Ibid, p. 688). "This great family, with a continent for a homestead, universal liberty, restrained and guided by intelligence *and Christianity*, was his sublime ideal of the future. For this he lived, and for this he died" (Ibid, p. 690). Raymond endorses a similar testimony concerning his "religious experience" (Life and Public Services of Abraham Lincoln, N. Y., 1865, pp. 739–5).

In opposition to such authorities as these what is the value of a "they say so," or an "it is said"? Simply nothing. Lincoln was indisputably a profound believer in the Christian Religion.

I now close my discussion of the first proposition. I have endeavored to show that "believers in the Bible have done more for civil liberty in the United States than unbelievers in it"—more for Independence; more for Religious Freedom in the Constitution; and more for the Abolition of Slavery from American soil.

Yours with respect, G. H. HUMPHREY.

MR. BENNETT.

REV. G. H. HUMPHREY, *Dear Sir:* Upon the principle that "scattering shot kill the most game," your last letter should have brought down a bag-full, for your *gun* scattered widely.

You think me incorrect in the assertion that England had no deadlier foe to American freedom than John Wesley. If you will consult the Life and Times of John Wesley, A. M., by Rev. L. Tyerman, vol. iii, pp. 185–195, London edition, you will find that I had sufficient grounds for making the assertion. You will see that while the Colonists were submissive to the rule of Great Britain, and were willing to

abide by laws the enaction of which they had no hand in, and were willing to be taxed to sustain them, Wesley was a friend to the Colonists. But when they presumed to resist the principle of taxation without representation, none were more zealous in opposing their movement than the great apostle of Methodism. He early took ground against their efforts in opposition to being taxed without their consent. He preached, in 1775, powerful sermons against the resistance the Colonists were making. The Rev. Tyerman thus writes: "Both England and America were terribly excited; but space prevents our entering into details. Suffice it to say that the alleged grievance of the American Colonists was their being taxed without their consent by the English Parliament. Dr. Johnson was known to be a great hater as well as a great genius. 'Sir,' said he, concerning the miscellaneous and mongrel Colonists across the Atlantic, 'Sir, they are a race of convicts and ought to be thankful for anything we allow them short of hanging!' No wonder that the English government, already at their wits' end, applied to Johnson to assist them with his powerful pen. He did so by the publication, in 1775, of his famous pamphlet, 'Taxation no Tyranny, an answer to the Resolutions of the American Congress.' No sooner was it issued than, with or without leave, Wesley abridged it, and, without the least reference to its origin, published it as his own, in a quarto sheet of four pages, with the title, 'A calm Address to Our American Colonists, by the Rev. John Wesley, A. M. Price one penny.'"

Thus we have the best of evidence that Wesley endorsed and fathered the bitter arguments and invectives against the Colonists of the man who said: "They are a race of convicts, and ought to be thankful for anything we allow them short of hanging!" His little abridgment of Johnson, at one penny, of course had a wide circulation. Wesley had then arrived at the age of seventy-two, and, through his continuous preaching and writing, wielded a great influence.

There were few men in England who were more conspicuous or had more influence, so that what he published against the American cause was quite as effective as the labors of any man in England.

There was a warm friendship between Johnson and Wesley, and the former was evidently pleased that the latter had so emphatically endorsed what he had written against the Colonists. In a letter to Wesley, Feb. 6, 1776, Johnson wrote: "I have thanks to return for the addition of your important suffrage to my argument on the American question. To have gained such a mind as yours may justly confirm me in my opinion." Wesley's course was regretted by the warm friends of the Colonists, and many opposed the position he occupied, and several pamphlets were published mercilessly combatting him. For further confirmation on this point I will refer you to the British and American Cyclopedias. I will not take room for further quotations, having, I think, produced sufficient proof to show you that at the very time that Thomas Paine, the Infidel, was using his entire efforts to rouse the Colonists to the importance of resisting the oppressions of the British Government, John Wesley, the Christian *par excellence*, was using his great ability and influence to aid their oppressors.

You seem not altogether pleased with my showing of Jefferson's Christianity or his Infidelity, whichever it may be regarded. I am sorry for this, as I wish to have his case clearly understood. I showed that he advised his nephew and ward to "fix reason firmly on her throne," to "question boldly the existence of God," to read the Bible as he would Livy or Tacitus, to believe nothing in it without authority more than other books. He cast discredit upon such statements in the Bible as disagree with the laws of nature, like Joshua's causing the sun and moon to stand still, Jesus being born of a virgin, etc. I showed that the leading Presbyterian paper of the country, Sidney E. Morse, editor, declared Jefferson unfriendly to orthodox religion, a disbeliever in Divine Revelation, and a "scoffer of the very lowest class," a "Materialist and a Humanitarian of the lowest kind." I quoted Jefferson's own letters in which he characterized the Trinity as a hocus-pocus phantasm of a God, like another Cerberus, with one body and three heads; that he wrote to Adams, "The day will come when the mystical generation of Jesus, by the Supreme Being as his father, will be classed with the generation of Minerva in the brain of Jupiter." I showed that he spoke freely of the stupidity of some of the Evangelists and early disciples, and of the roguery of others; that he said, "Of this band of dupes and impostors Paul was the great Coryphæus and first corrupter of the doctrines of Jesus;" that he pronounced himself a "*Materialist.*" I showed that he denounced the clergy of Europe and America, and pronounced them an injury to the people; that he spoke very disparagingly of revivals, prayer-meetings, etc.; that he approved of much of D'Holbach's Atheistical writings; that he wrote to Col. Pickering about "the incomprehensible jargon of the Trinitarian arithmetic, that three are one and one is three."

I gave you much more that he said and wrote, and still you are not satisfied — still you insist that he was a Christian, and that on one occasion he called himself one. If he did so I think it must have been in a very Pickwickian sense, for few men have more strongly expressed themselves as unbelievers in the divinity of the Bible and the Christian religion.

You allude to my mention of the fact of Franklin stating in his autobiography that he "became a thorough Deist," and wish to counteract the effect of it because the time he alluded to was when he was young, but you failed to show where he stated that he had ceased to be a Deist. He was somewhat offended when Whitefield spoke as though there was little difference between an Atheist and a Deist; Franklin had a distinct idea of a difference. He denied being an Atheist but never denied being a Deist. You will remem-

ber that Dr. Priestley, who knew Franklin intimately, regretted that he was a Deist. When Franklin had arrived at the great age of eighty-five he acknowledged that he still entertained doubts of the divinity of Jesus. I wish you would show where he ever gave any acknowledgment that he believed that Jesus was the son of God or was God himself.

As to Washington, I showed by Jefferson and Gouverneur Morris that he was an unbeliever in the Christian religion, that he never wrote or spoke a word in a public or private capacity that committed himself to it, and I showed by the Rev. Mr. Abercrombie that the General was a Deist. I showed Aaron Burr to be of the same belief, that even at the hour of death he could not be induced to admit that he believed in the divinity of Jesus.

The same may be said of John Adams. Although he was envious of Paine, and said unkind and untrue things of him, he did not accept the leading Christian dogma, and in this respect sympathized closely with Jefferson.

You do not quote me correctly when you say I promised to show "James Madison was an Infidel." I only said I would *probably* have more to say of him. He is not a central figure, and I have given but little attention to him. I think information is rather meagre touching his religious views. His biographers have been rather non-committal upon the subject. In the "American Cyclopedia" the statement is made that in early life "his attention was particularly directed to the evidences of the Christian religion, but no account is given of his having embraced it at any time of his life. Jefferson thus wrote respecting Madison: "From three and thirty years' trial I can say conscientiously that I do not know in the world a man of purer integrity, more dispassionate, disinterested and devoted to pure republicanism, nor could I in the whole scope of America and Europe point out an abler head." But in this not a word about his "standing up for Jesus." Jefferson and Madison were particular friends, and entertained many

views and opinions in common. If Madison was a Christian, he was in all probability a Christian of the Jefferson school. The phrase you quote from the eulogy of J. Q. Adams about his being a man and a Christian, amounts to very little. In one sense every man in the United States may be called a "Christian," as this is a boasted Christian land.

Of Gouverneur Morris, the data respecting his religious views are meagre. We know this much, that he and Jefferson were intimate and cordial friends. Jefferson thus wrote of Morris in connection with Washington: "I know that Gouverneur Morris who claimed to be in his (Washington's) secrets, and believed himself to be so, has often told me that Washington believed no more in that system (Christianity) than he himself did." This one quotation is sufficient to settle the question so far as Morris' views are concerned. Had he been a Christian, he would hardly have repeatedly told Jefferson that Washington did not believe in the Christian religion. If, also, he thought Washington an unbeliever, and he wished to show the fact, he would hardly have compared Washington with himself unless he was perfectly willing to have it understood that he was also an unbeliever. If he was a Christian at all, he was of the same type with Jefferson. After he is dead and buried it is very easy to set up the claim that he was a Christian, but in this case the claim greatly needs confirmation.

You still adhere to the idea of Paine's "*Infamy*," and say you meant that the "period of his infamy began when he became infamous." As he never became infamous, the time *when* is very indefinite. When he wrote the "Age of Reason" he was far from infamous. That effort was glorious; it is so regarded now, and will be for centuries to come. It is a little singular after admitting that "Paine was a man of talent," that "his assistance in the cause of independence was very great; that he had good traits, that he was honest,

not uncharitable, that he abstained from profanity, that he opposed slavery, etc., that you should still insist that he was *infamous*. Is that a Christian spirit? Is it infamous to doubt?

You are mistaken about my speaking contemptuously of Madame Roland. Nothing could be farther from me. It is not contemptuous to regard her or to speak of her as a woman. To show Paine to not have been a statesman, you quoted this lady. Thinking, as a general thing, women are not so well informed as to what pertains to *statesmanship* as men, I thought your case would have have been stronger had you quoted some masculine authority on that head.

You allude to the formation of the Constitution of our country, and make the singular assertion that "it was not the work of Infidels, but was the achievement of believers in the Holy Scriptures." Here you are wrong, at least partially so. It was a mixed convention of believers and unbelievers that framed our Constitution. If a large share of them were Christians, they were Jeffersonian Christians, who believed very little, and had but little reverence for antique superstitions. In proof of this, it is only necessary to adduce the fact that neither God, Jesus Christ, nor the Bible are recognized nor mentioned in that remarkable instrument. If they were strong believers in the trio, and deemed their recognition of any special importance, they were certainly very remiss in their duty in not inserting them and founding the government upon them. I think were a convention of leading Christians held to-day to frame another Constitution for our country, and it were composed of the highest Reverends in the land, including Bro. Talmage, Bro. Fulton, Bro. Tyng, Bro. Deems, Bro. Crosby, Bro. Moody and yourself, that "God," his "Son Jesus Christ," and the "Holy Scriptures" would most unmistakably appear in the instrument, and every man who presumed to doubt them would have but few rights and prerogatives. What a world of uneasiness would have been

saved to millions of the pious Christians of to-day had the framers of the Constitution recognized Jehovah, Jesus and the Bible. It would have spared them the great labor of getting up mammoth petitions, bearing hundreds of thousands of names, asking that the instrument be amended, and that the great *trio* be recognized.

It is hard to estimate with any accuracy how many times the framers of our glorious Constitution have been devoutly but secretly cursed for this unpardonable omission. They were not near equal to the framers of the Constitution of the Confederate States, for they recognized God, Jesus, and the Bible, in the true Christian spirit. But, nevertheless, it did not avail them. With all their veneration, all their reliance, all their prayers for success, their Constitution and their cause had to go by the board, while our Constitution, without a God, or a son of a God, or a Bible of any kind in it, the Constitution upon which is based the government which Washington solemnly declared "*not in any sense* founded on the Christian religion," was triumphant and is so still.

I think it is quite fair to conclude that the Christian element was not strong in the convention that framed our Constitution or there would have been some Christianity in it. Its God, its Savior, or its revealed law, would assuredly have been mentioned. I think that, under the circumstances, much boasting of their ultra Christianity is decidedly superfluous. Our Constitution, essentially Infidel as it is, ignoring alike God, Christ, and the Bible, is a fair illustration of how much Christianity and faith had to do with this country's achieving its independence or in framing its laws. Infidelity was certainly as conspicuous all the way through as was Christianity.

You say: "It would be relevant to our subject to show that believers in the Bible have done much more than unbelievers to bring about the abolition of American slavery." Yes, it would be quite relevant, if it can be done

truthfully. In view of the fact that neither Jehovah nor Abraham, Jacob, Moses, Joshua, David, Solomon, Isaiah, Jeremiah, Ezekiel, Daniel, Jesus, Peter, Paul, the popes, bishops, and leading saints of the Christian Church, down to fifty years ago, ever took it upon themselves to say a word against the principle of slavery, it is quite cool and refreshing, this hot weather, to hear you declare that the credit of the anti-slavery movement belongs exclusively to believers in the Bible.

You say, "Slavery is older than the Bible, therefore the Scriptures did not create nor establish that institution." But is slavery older than God? If he was opposed to its origin and continuance and yet it existed for thousands of years, does it not prove either want of *will* or want of *power* on his part? If slavery was regarded as wrong by the founders and sustainers of Christianity, why were they not brave enough to denounce it boldly and clearly? "All things whatsoever ye would that men should do unto you," etc., scarcely meets the case. It is general and vague; besides it was a sentiment abundantly taught by the Pagan sages, hundreds of years before he of Nazareth uttered it.

If the authors of the Bible were earnest and honest opponents of slavery, why did they let such injunctions as these form so conspicuous a part of the book: "A servant of servants shall he be unto his brethren," "Servants, obey your masters," "Obey them that have rule over you," "The powers that be are ordained of God," and much more in the same line? If they believed slavery was wrong, why did they not say so with force and directness? Ah, my friend, they were not anti-slavery men, and it is useless to undertake to show that they were. Who were the leaders and workers in the anti-slavery movement in this country—earnest workers while the cause was still unpopular—who fearlessly risked their lives in defense of the downtrodden? They were Wm. Lloyd Garrison, Stephen S. Foster, Abby Kelly, Theodore Parker, Henry C. Wright,

Parker Pillsbury, Gerrit Smith, Wendell Phillips—Infidels, every one! They were persistent opposers of slavery when their lives were endangered by that course, and it was not until the cause had become partially popular and safe that the Christian Church embraced it. It was with this as with most other reforms, the Church *followed*, but did not *lead*. On the contrary, the Church for many decades was a zealous defender of slavery. Many a person was denied admittance into a church to make an anti-slavery speech. Leading Abolitionists were mobbed and grossly insulted by church-members. The white-cravated clergy would not be seen upon anti-slavery platforms nor in Abolitionist conventions. Half the Christians of the North were in favor of the institution, and nearly all in the South, so that about three fourths of the Christians of the United States were defending slavery while a great majority of the Infidels were opposing it.

The Churches North and South, or a portion of them, divided upon this subject. Your Church—the Presbyterian—if I remember rightly, did not divide, but tacitly supported slavery until the war of the rebellion broke out, and since by force of circumstances and the advance of Liberal ideas it has ceased to exist, they not only shout over its defeat but claim great credit for having killed it. How unjust it is after the Churches of the United States upheld slavery for two or three generations, while Infidels and unbelievers were earnestly fighting it, to now turn around and claim all the honor of its suppression and give the opposite side none. Thus it has been with the cause of temperance. For decades the Church opposed the cause of temperance and threw cold water and wet blankets on the struggling child as long as they could, and now they fain would make the world believe they are the parents of the grown child and have done in its favor all that has been done. This is not true. While many Christians have been and are now earnest friends of temperance, thousands and thousands for

a long time retarded its progress so far as lay in their power.

The distinguished clergyman and author, Albert Barnes, uttered the simple truth when he solemnly declared that the greatest obstruction which the cause of temperance had to contend with was the apathy and unfriendliness of the American clergy.

The brilliant Rev. Joseph Cook, in a recent discourse in Boston, made very truthful statements touching the subject of anti-slavery in this country. He said: "If the Northern Church had done its duty the South would have had no hope of a divided North, and the war would not have been. Let not the Church grow proud over the fall of slavery; it was not her work. The Church could have refused to uphold secession in the South; it could have made slave-holding a bar to church-membership, as the Quakers did; it could have given direction to the reform movement by putting itself stalwartly on the right side. United action would have prevented apathy in the North and united action in the South, and would have made war impossible."

He complimented Theodore Parker highly for the faithful services he performed in the anti-slavery cause. He said: "Theodore Parker stood upon a high pulpit in Music Hall. But it was anti-slavery, and not anti-Christianity that made that pulpit as high as Strasburg steeple. It was high because other pulpits were low. Parker was with God in the anti-slavery struggle, but the Church was not where it ought to have been."

The reverend gentleman is quite correct. Parker was right and the Church was wrong—"not where it ought to have been." Had the Church in this country acted right and in concert, slavery would have been ended fifty years ago and the terrible war of slavery-rebellion, with its cost of one million lives of the promising young men of the North and the South, and five hundred millions of treasure might have been saved. The Church acted the dastardly part in the

foul business of slavery. It worked for generations to sustain and uphold it, and sadly failed to come up to the high instincts of human nature. It was not the Church that overthrew slavery; it was the spirit of humanity which pervaded the minds and hearts of the people.

You gratuitously make uncomplimentary allusions to Robert G. Ingersoll, and refer to the time when he coöperated with the pro-slavery party. I cannot give the precise date when he left that party, but perhaps it was about the time he turned his back upon Christianity and the Church. You are pleased to speak of his "*prating* about the liberty of man, woman and child." Yes, he *prates*, and to some purpose, too. There is hardly another man in the United States doing so much to-day toward forming public opinion, and in the interests of humanity and truth, as is Col. Ingersoll. O, that there were hundreds more that could *prate* like him! If the sixty thousand clergymen of this country could *prate* as he does, it would amount to vastly more than the idle and childish *prating* about gods and devils and hells which they now give us.

I was not aware that the religious views of Abraham Lincoln were to form a part of this discussion, but I will endeavor to follow where you lead. Let us see whether he was a Christian or an Infidel. The position he occupied, and the necessity which forced him to strike the fetters from the limbs of the slaves have made him a very distinguished character in our country's history, and the Church must needs claim him as her own, so she can monopolize the entire credit of overthrowing slavery. Lincoln had clear and settled views upon theological subjects, which he maintained through life, but it must be admitted that, after he became exclusively a politician and realized now much his success depended upon the support of the masses, a large share of whom were at least professed Christians, he did not at all times make his secret views known; that in his public speeches he used some of the cant phrases which

he well knew would fall pleasantly upon the ears of the superstitious masses. It must be conceded also, that he did occasionally drop a remark that might be construed to mean that he had some faith in the Christian religion, and that from a spirit of playfulness, or of enquiry, he appeared at times to be investigating the subject of Christianity, but that Lincoln was all his life an out-and-out Infidel is one of the clearest propositions that can be made; and had I the space I could give you many pages, of the size of this, of certificates, letters, and statements of the men who knew him intimately, and all confirming the fact of his unbelief.

Lincoln was eminently a kind-hearted, humane person, but he became an Infidel to Christian theology when a mere youth. He never believed in the divinity of the Bible, nor that Jesus Christ was God or the begotten Son of God. By referring to pages 486 and 487 of Lamon's Life of Lincoln you will read as follows: "Mr. Lincoln was never a member of any church, nor did he believe in the divinity of Christ, or the inspiration of the Scriptures in the sense understood by evangelical Christians. His theological opinions were substantially those expounded by Theodore Parker. Overwhelming testimony out of many mouths, and none stronger than that out of his own, places these facts beyond controversy. When a boy he showed no sign of that piety which his many biographers ascribe to his manhood. . . . When he went to church at all, he went to mock, and came away to mimic. Indeed, it is more than probable that the sort of 'religion' which prevailed among the associates of his boyhood impressed him with a very poor opinion of the value of the article. On the whole, he thought, perhaps, a person had better be without it. When he removed to New Salem he consorted with Free-thinkers; joined with them in deriding the gospel history of Jesus; read Volney and Paine, and then wrote a deliberate and labored essay wherein he reached conclusions similar to

theirs. The essay was burnt (by his friend, Mr. Hill) but he never denied or regretted its composition. On the contrary, he made it the subject of free and frequent conversation with his friends at Springfield, and stated with much particularity and precision the origin, arguments, and object of the work."

James H. Matheny, of Springfield, Ill., who intimately knew Mr. Lincoln for over twenty-five years, in a letter to Wm. H. Herndon, uses this language: "I knew Mr. Lincoln as early as 1834–7; know he was an Infidel. He and W. D. Herndon used to talk infidelity in the Clerk's Office in this city, about the years 1837–40. Lincoln attacked the Bible and the New Testament on two grounds; first, from the inherent or apparent contradictions under its lids; second, from the grounds of reason. Sometimes he ridiculed the Bible and the New Testament; sometimes he seemed to scoff at it, though I shall not use that word in its full and literal sense. I never heard that Mr. Lincoln changed his views, though his personal and political friend from 1834 to 1860. Sometimes Lincoln bordered on Atheism. He went far that way and often shocked me. . . . Lincoln would come into the Clerk's Office, and would bring the Bible with him; would read a chapter; argue against it. . Lincoln often, if not wholly, was an Atheist; at least, bordered on it. He was enthusiastic in his infidelity. As he grew older he grew more discreet; didn't talk so much before strangers about his religion; but to friends, close and bosom ones, he was always open and avowed, fair and honest; but to strangers he held them off from policy. . . Mr. Lincoln *did* tell me that he did write a little book on infidelity. This statement I have avoided heretofore; but as you strongly insist upon it, I give it to you as I got it from Lincoln's mouth" (Lamon's Life of Lincoln, pp. 487 and 488).

Mr. Lamon gives numerous other letters of the same tenor from the old friends and acquaintances of Lincoln,

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Mr. Lamon gives numerous other letters of the same tenor from the old friends and acquaintances of Lincoln,

bearing testimony of his infidelity. I would be glad to lay them before you and my readers, but space will not permit their introduction here. I will give in addition a few passages from a letter of the Hon. John T. Stuart, of Springfield, Ill.: "I knew Mr. Lincoln when he first came here, and for years afterwards. He was an avowed and open Infidel; sometimes bordered on Atheism. Lincoln went further against Christian beliefs, doctrines and principles than any man I ever heard. . . . He always denied that Jesus was the Christ of God; denied that Jesus was the Son of God, as understood and maintained by the Christian Church. The Rev. Dr. Smith, who wrote a letter, tried to convert Lincoln from infidelity so late as 1858, and couldn't do it!" Also the following from Wm. H. Herndon Esq., who probably knew Mr. Lincoln as intimately as did any man in America: "As to Mr. Lincoln's religious views, he was, in short, an Infidel. . . A Theist. He did not believe that Jesus Christ was God; was a fatalist, denied the freedom of the will. Mr. Lincoln told me *a thousand times* that he did not believe the Bible was the revelation of God, as the Christian world contends. The points that Mr. Lincoln tried to demonstrate (in his book) were: "First, that the Bible was not God's revelation; second, that Jesus was not the Son of God. *I assert this on my own knowledge, and on my veracity.*" Mr. Lamon gives more than twenty pages of similar matter, but I must quote no more. Now, in the face of all this, it is rather up-hill work to make a pious Christian of Lincoln.

If you can make a good Christian of a man who totally denies the divinity of Christ, the inspiration of the Bible, and who borders upon Atheism, why Ingersoll, Underwood and myself might as well be counted in at once. We have not been more pronounced in our infidelity, either by speaking or writing, than was Abraham Lincoln. There is no use in trying to evade the testimony of honorable men who knew him for a life-time, and quote against their evidence

what some priest or interested sectarian biographer might imagine or wish as to Lincoln's views.

As to Mr. Colfax, he *did* say in his lecture delivered in Brooklyn, March 25th, 1876, that Lincoln was not a believer in Christianity. I got it from a party who heard the lecture. It was so reported also in some of the daily papers, and to make the thing doubly sure, a friend of mine writing to a party in South Bend, Ind., the home of Colfax, asked him to call upon Colfax and enquire of him in regard to Lincoln's belief. He did so, and Colfax confirmed what he had said in his lecture. But as Colfax knows no more about Lincoln's religious opinions than hundreds of others, and inasmuch as the veracity of this "Christian statesman" on some other important matters has been seriously questioned, pertaining to questionable operations in which he was implicated, I will not insist upon his testimony being taken in this case.

Now, as we are about taking leave of this branch of our discussion let us take a brief review of the ground gone over and the results achieved. I claim, in the first place, to have shown that the original pure article of Christianity as taught by its founders does not recognize nor admit the right of its devotees to fight for national or personal liberty, and that those who do so violate the injunctions imperatively given against fighting under any circumstances, and to that extent, are Infidels; hence the Americans, in addition to being rebels, were Infidels also.

I claim to have shown that the persons who did most towards arousing the Colonists to the fighting-point, in conducting and fighting the battles of the Revolution, and in organizing the form of government we have since lived under, were Infidels. Those men were Franklin, Washington, Paine, Jefferson, Allen, etc., etc.

I claim to have shown that our Constitution is an Infidel instrument, entirely ignoring God, Christ, and the Bible.

I claim also to have shown that the warfare against

American slavery was originated and continued for decades by leading Infidels, while the Church lent its power and influence in favor of the slaveholders; and finally,

I have shown that the man who, at one blow, struck off the fetters of four millions of slaves, was a staunch, persistent Infidel, Honest Abraham Lincoln.

I am, Dear Sir, very truly yours,

D. M. BENNETT.

PART II.

THE SERVICES OF INFIDELITY AND CHRISTIANITY TO LEARNING AND SCIENCE.

MR. HUMPHREY.

MR. D. M. BENNETT, *Dear Sir:* Just a word of review, and then we will proceed to the second proposition.

You say my "gun scattered widely." There are two reasons for that:—the comprehensiveness of the subject, and the "scattered" condition of the "game." Perhaps you ought to be thanked for the tacit admission that my "scattering shot *kills*." There are indications, however, that you will die "game."

Ghosts will not down. You repeat what you have already said about Franklin, Washington, Jefferson, and others. I will refer you to my former letters, and especially to the references contained therein, for a disproof of those reiterations. I am more anxious to furnish the *firmest facts* and the *strongest arguments* than to get the *last word*.

If you will re-peruse my last letter you will find proof that John Wesley did not "endorse and father bitter arguments and invectives against the Colonists." There is not a "bitter" word in his "Calm Address;" and in his letter to Lord North he spoke in the most respectful and flattering terms of the Americans.

As to the religious views of the framers of our Constitu-

tion, I will let the reader choose between your assertion and Judge Story's opinion, quoted in my last letter.

The Slavery question is a complicated subject. One thing, however, is certain, viz: that "the *pioneers* of modern Abolitionism were almost uniformly devout, pious, church-nurtured men" (Greeley's American Conflict, vol. i, p. 121). William Lloyd Garrison was a church-member when he started out as an Abolitionist. Wendell Phillips' religious position is somewhat uncertain. But he is not an Infidel of the Paine stamp. A writer in the *Boston Investigator*, May 30, 1877, condemns and ridicules him because he gave an exhortation in one of his speeches to "take heed to the promises of God," and to "trust the future to God." Benj. Lundy, the *first* Abolitionist, properly so-called, was an orthodox Quaker (Greeley's Am. Conflict, vol. i, pp. 111, 113). So is John G. Whittier. W. C. Bryant is a Universalist. Gerrit Smith, though not a church-member, had family worship in his house. The Paineites who identified themselves with the Abolition movement were very scarce indeed. On the other hand, Christians espoused the cause when it was "unpopular." It cost several of them their lives. Who can estimate the influence of Mrs. Stowe's "Uncle Tom's Cabin"? Who can measure the effects of Albert Barnes' anti-slavery utterances as expressed in his "Notes" and other writings? If many ministers were gagged by fear or policy, or received the hush-money of the wealthy slave-holder, it must not be forgotten that there *were* clergymen—and they were not a few—that dared cry aloud against the injustice and inhumanity of slavery. Religious bodies declared against it. Ever since the Revolution the Quakers have refused membership to such as traffic in slaves. The Congregationalists, Baptists, Presbyterians, and Methodists, have not always been consistent on this question; but they have repeatedly, in their highest tribunals, expressed their disapproval of slavery. This is more than was done by any "Radical Club" or

"Liberal Association." People who do little or nothing themselves are often the readiest to criticise the doings of others.

You try to make out that Lincoln was an Infidel. When you thought you had Colfax on your side, you called him a "respectable Christian authority" (Sages, p. 774); but after discovering that he is against you, you say sneeringly that the "veracity of this Christian statesman on some other important matters has been seriously questioned." This is only the fox crying "Sour grapes." We have four elaborate biographies of Lincoln—Arnold's, Raymond's, Dr. J. G. Holland's and Lamon's. The first *three* say Mr. Lincoln was a believer in the Christian religion. Holland especially is clear and strong on this point. Lamon *alone* tries to make out that he was a skeptic.

The following points should be carefully considered respecting Mr. Lamon's "Life of Lincoln:"

1. It extends only to Lincoln's inauguration as President.

2. It studiously avoids quotations from Lincoln's own utterances.

3. It bears internal evidence that the writer is *anxious* to establish this allegation. Infidelity, too, has its "interested" biographers.

4. The witnesses that Mr. Lamon brings forward are inconsistent and contradictory. One says Lincoln "sometimes bordered on Atheism," while another declares "he fully believed in a superintending and overruling Providence." One tells us he was "utterly incapable of insincerity," while another insinuates that "he 'played a sharp game' on the Christians of Springfield." One informs us that he was a "fatalist;" and then the biographer assures us "Mr. Lincoln was by no means free from a kind of belief in the supernatural." Hon. David Davis says: "I do not know anything about Lincoln's religion, and I do not think anybody knew:" but Hon. John T. Stuart says: "He was an avowed and open Infidel."

The jewel of consistency is not to be found in this mass of testimony. The truth is, the whole thing is the result of Mr. Herndon's culling, collocation, jury-packing and special pleading. This Mr. Herndon is himself a "Freethinker;" and he was deeply "interested" in showing that his famous partner held views similar to his own.

If Lincoln was an Infidel, how was it that his political opponents did not bring this charge against him in the campaign of 1860? If he was an Infidel, and "incapable of insincerity," why did he say that "*Christ is God*," and that "intelligence, patriotism, and *Christianity* . . . . are still competent to adjust in the best way our present difficulty"? If he was an Infidel, how was it that he asked the people of Springfield *to pray* for him, when he was leaving them to assume his Presidential duties? Mr. Herndon said he "was mortified, if not angry, to see him (Lincoln) made a hypocrite" (Lamon's Life of Lincoln, p. 496). But Mr. Lincoln *must have been* either a hypocrite, or a believer in the Christian Religion, as the citations given above, and many more that might be added, clearly prove. Christians have never charged Lincoln with hypocrisy, but Infidels *have*, and Mr. Herndon is as guilty of this as anybody. (See Lamon's Life of Lincoln, pp. 497–504.)

Let us now take up the second proposition, THAT BELIEVERS IN THE BIBLE HAVE DONE MORE THAN UNBELIEVERS TO PROMOTE SCIENCE AND LEARNING.

I will occupy my remaining space with proof that the Bible itself contains nothing inimical to science and learning, but that, contrariwise, it praises and encourages them. When the Jewish people were, according to the narrative, objects of the Lord's special care and instruction, they were inferior to no race in their cultivation of the arts and sciences. They were eminently a civilized nation. The Scriptures never mention skill, invention, and refinement with disrespect. On the contrary, they represent the Most High as commanding the first man to discover and

utilize—in one word, "subdue"—the forces and resources of Nature. In the fourth chapter of Genesis we find honorable mention of Jubal, as the first musician; of Tubal-Cain as the first foundry-man; and of Lamech as the first poet. And the first poem of this poet is preserved. Nothing is condemned in the antediluvians but their wickedness. Noah, it is said, was an object of the Divine favor. But he must have been a first-class architect, and practical builder, or he could never have constructed the ark. And he must have been no mean naturalist, when he could classify the animals according to his instructions. Even if you regard this whole account as mythical, it will still remain that Genesis speaks with approval of art and architecture.

The Tower of Babel indicates an advanced stage of civilization. The people had a language. And their applied ambition showed that they were not inferior to the builders of the Pyramids.

Abraham possessed considerable knowledge of surgery, as is evinced by his administering the rite of circumcision.

The ancient Egyptians were among the most civilized people of the world. In the course of events, the descendants of Abraham made their abode with that people for a period exceeding four hundred years. There they learned all that the Egyptians knew. The common people obtained a knowledge of the practical arts, by a hard experience, and the more fortunate Moses acquired the learning and science of the royal court. When they left Egypt they took all that knowledge with them. And they added to it by their subsequent contact with other nations, and as the result of their varied observation. If you examine Josephus and the Old Testament, you will discover that the Jews were inferior to none in their study and practice of the arts and sciences that characterized ancient civilization.

The women were exquisite cooks. They could make bread, leavened and unleavened, and cakes of all kinds. They could roast, fry, and broil meat. They knew how to

make butter and cheese. In short, they could get up a meal in first-class style.

They were excellent milliners and dress-makers. They could use cosmetics to as great advantage as any of our modern ladies. If jewelry, and rich apparel, made most tastefully, are indicative of civilization, then, most assuredly, the Jewish women were highly civilized. The latter part of the third chapter of Isaiah sounds very much like a scrap from some olden Demorest.

And the men were equal to the women. Their division of Canaan shows that they possessed considerable knowledge of surveying. They were well versed in geography, as their frequent allusions to it indicate. They were interested in astronomy, as their naming of several constellations signifies (Job. ix. 9; Is. xiii. 10; Amos v. 8). They were familiar with the uses of medicine, and the diagnosis of disease, as is proved by their law respecting leprosy, and by the frequent mention of physicians and healing herbs. They were well acquainted with books, as their many references to them show. They had a taste for poetry, and an appreciation of first-class poets, as is evidenced by their fondness of Job, the Psalms, and Isaiah. They were superior musicians. They were fine players on the organ, flute, harp, trumpet, cymbal, dulcimer, drum, psaltery, timbrel, gittith, higgaion, sackbut, and the harp of a thousand strings. They were accurate historians, as their genealogical tables, and the Bible itself attest. They were the very best of architects, as the tabernacle, their cities, and especially their Temple, demonstrate. Every Jew was required to learn some substantial trade.

They had fixed weights and measures, an established currency, and a calendar equal to Cæsar's or Gregory's. They were active in domestic and foreign commerce. Their ships traversed the seas. They encouraged philosophy. They honored statesmanship. They had their seven wise men, as well as Greece. Solomon was the pride of the Old Economy, because he was a great natural philosopher. "He spake three thousand proverbs; and his songs were a thousand and five. And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things and of fishes" (1 Kings iv. 32, 33). He was a Tupper, a Linnæus, an Audubon, a Cuvier, and an Agassiz, all in one.

Nor is the New Testament less friendly than the Old to learning and science. Jesus wept as he contemplated the downfall of the beautiful Jerusalem. It was with profound sorrow that he foretold the destruction of the Temple—that crown of ancient architecture. His many parables show that he was a close observer and tender admirer of Nature. Very significantly, his first worshipers were the sages and *savans* of the East. When only twelve years old, he sought the company of the best scholars of the land. His "learning" was the wonder of his cotemporaries (John vii:15). If he chose illiterate disciples, it was in order that he might educate them. The last Apostle whom he called had passed through the two best schools in the world in that age—the classical school at Tarsus, and the divinity school at Jerusalem. This Apostle Paul visited the greatest cities of the world. He beheld the highest monuments of genius. Did he show them any disrespect? Never. He was at Ephesus, and saw the temple of Diana—one of the Seven Wonders; but he did not utter a word against its artistic and sculptural grandeur. He was at Corinth, and looked upon the crowning achievements of culture and refinement. He found no fault with the impregnable fortress of the Acrocorinthus. He expressed no contempt for Corinth's extensive commerce, or for its invention of the triremes. He was at Athens. He quoted their own poets to the Athenians. He walked through the Acropolis and witnessed the Erechtheum and that masterpiece of Phidias—the snow-white Parthenon. The works of the Greek masters

were all around him. But he never said a word derogatory to Greek literature or to Greek art. He saw, too, the magnificence of Rome. In its walls, arches, aqueducts, fortresses, palaces and Capitol, he found only objects for admiration. Paul condemned only "science *falsely so-called*" (1 Tim. vi:20). He despised only the quack philosophy that has been the plague of every age.

I have made the foregoing remarks to show that *the Bible itself* contains no disrespect to the highest forms of civilization. It rather sanctions and encourages it. And it is demonstrable that the most advanced type of civilization has hovered around the Holy Scriptures ever since they were written. In my next I will try to show some of what professing Christians have done to foster and expedite education and progress. Yours sincerely, G. H. HUMPHREY.

MR. BENNETT.

REV. G. H. HUMPHREY, *Dear Sir:* As I cannot see that in your last you refuted any of the positions I had taken, it will be necessary to give but little space to that portion of your letter. You bring no new argument to relieve John Wesley of the charge that England had no greater foe to the cause of the American colonists than himself, and that he espoused the arguments of Dr. Johnson, who denounced the colonists as a race of "convicts," and insinuated that they ought to be hung. Johnson thanked Wesley for joining him and espousing his cause; the friends of the American colonists in England were much incensed against Wesley for the course he pursued, and he was most bitterly denounced in numerous pamphlets and publications. Wesley wielded a great influence at that time, and England had no greater and no more ardent foe to American independence. I think you cannot disprove this.

In regard to Lincoln's Infidelity, I am quite content to rest it upon the testimony of a score of life-long friends and acquaintances who knew him intimately, and had many times heard him express himself pointedly upon theological questions, and in opposition to the belief of Christians. I place their evidence far above that of interested parties writing in the interest of the Church, or with a purpose to show him to be what he was not. The discrepancies you enumerate are more apparent than real. There is no material disagreement. They merely illustrate how different men may express themselves upon a given subject. Nothing is better proved than that Lincoln was an Infidel for more than a quarter of a century, and there is no reliable testimony that he changed his belief after going to Washington. His private secretary and intimate friend, John G. Nicolay, testified that he did not change. That he occasionally made use of ambiguous remarks which might give the impression that he had confidence in prayer, etc., is quite possible, but there is no probability that he believed that "Christ is God," and I do not believe that he ever said so.

If Mr. William H. Herndon is an unbeliever or a "Freethinker," it by no means invalidates his testimony or his labors. That class of men have proved themselves as capable of telling the truth as any men in the world.

As to Colfax, you misrepresent me. I have not found "his testimony against me." He *did* say in his speech that Lincoln was an unbeliever in Christianity, and he admitted the same when a friend called upon him at his home. When you reported that you had written to him and he appeared to "hedge," and that he meant "Lincoln did not belong to a church," I remembered that on other more important subjects he had been accused and convicted of falsehood, and I said I would not insist upon his evidence.

As to the Constitution of the United States, the simple fact that God, Christ and the Bible are entirely ignored in it, or never mentioned, goes much farther with me in decid-

ing its character than all that Christian pettifoggers can say upon the subject. If the framers *were* Christians, and they did not think enough of their God, their Savior and their "Book from heaven" to even allude to them, their Christianity did not amount to much. They were no better than Infidels.

Now for the second proposition. I must confess myself amused at your efforts to make the Bible appear to be a book of science or especially friendly to it. A person who can perceive much science in that volume has either a very acute or a very accommodating perception. Is the Bible account of the creation a scientific one? Does science teach that light and darkness were originally blended together and had to be separated? Does science teach that the countless burning suns or stars that stud the vault of heaven were not brought into existence until after the earth was formed, and were then "set" in a firmament which held a vast body of water above the earth from falling to it? Does science teach that the earth existed, had days and nights, brought forth plants, herbs, shrubs, and trees, perfecting seeds and fruits before the sun existed or before a drop of rain had fallen upon the earth? Is it a scientific idea of the way in which rain was produced—by opening the windows of heaven (probably placed in the floor, or firmament,) letting the body of water stored up there descend to the earth, without any provision being made for its getting back again?

Would science teach that it required Omnipotence to work five days to make this little globe, while the sun, a million times larger, Jupiter and Saturn, thousands of times larger, the countless millions of celestial orbs and suns, larger than the entire solar system, could all be made in one day?

Are the two accounts in Genesis of the formation of woman equally scientific—the one that she was formed of clay at the time Adam was, the other that she was not

formed until after the animals were made and named, when a surgical operation was performed upon Adam and a rib abstracted, from which she was made? Would science teach that a female weighing one hundred and twenty-five pounds, principally composed of hydrogen, oxygen, nitrogen, and carbon, could be produced from a rib of phosphate of lime, weighing less than a pound?

The Bible states that the earth was created in five days, in which time all forms of vegetable and animal life were produced. Science teaches that the earth for vast ages was a ball of highly-heated or fused matter, and that immense periods necessarily had to pass before there could be soils, vegetation, and animal life. The Bible teaches that the earth, the sun, and all the vast number of shining orbs, were made less than six thousand years ago. Science has brought to light stars that are so remote that thousands and millions of years are required for their light to reach our earth, though it travels at the rate of 200,000 miles per second! The Bible teaches that the earth was made and finished in the five days that Jehovah devoted to it. Science teaches that for incomputable ages the earth has been growing by the aggregation of falling bodies of matter accumulated in contiguous space, and called meteors, aerolites, etc. Stratum after stratum has in this way been added to the earth's surface, but it has taken ages upon ages to effect it. The growth has been slow and gradual.

The Bible teaches that the first formations of organized life were grasses, herbs, and fruit-trees. Science teaches that the lower orders of animals which exist in water, as the hydrozoa, jelly-fish, star-fish, etc., classed as *radiata*, and clams, oysters, etc., termed *mollusca*, and the *polyparia*, existed ages before grass and trees could possibly have had an existence. The Bible teaches that vegetation of all kinds was produced on the same day. Science teaches that seaweed and water-plants of various kinds existed long, long before grass and fruit-trees came into being. What is called

the coal-plant, of which the strata of coal over various parts of the earth were composed, grew luxuriantly thousands of years before grass, shrubbery, flowering plants and fruit-trees had an existence.

The Bible teaches that birds and quadrupeds were brought into existence on the same day with reptiles or creeping things. Science teaches that birds, quadrupeds, and mammals could not have existed until long, long after reptiles and cold-blooded animals had been upon the earth. The Bible teaches that man has existed less than six thousand years. Science shows by incontrovertible proofs that man has existed on this earth not less than one hundred thousand years. The Bible teaches that man was created intelligent, highly developed, and perfect, and that he fell into ignorance, degradation, and barbarity. Science teaches that man in prehistoric times lived in caves, roved about like wild animals, was little above the brutes, and has gradually risen in the scale of intelligence and civilization.

All these truths which science teaches can be demonstrated by the history that for ages has been recorded in the rocks that make up the crust of the earth, but want of space will not allow me to refer to it now. What, then, becomes of your harmony and friendship of the Bible for science? They utterly fail. There is nothing clearer than that the writers of the Bible knew nothing of geology, little or nothing of astronomy, very little of cosmogony, nothing of chemistry, nothing of anthropology and ethnology, very little of biology, very little of botany, very little of zoology, very little of meteorology, very little of mathematics, very little of hydrostatics, and very little of psychology. Their knowledge of geography was extremely crude and limited or they would not have talked so much about the *ends*, the *corners*, the *pillars*, and the *foundations* of the earth. What did they know about the earth's being a round ball; about its revolving daily on its axis and coursing around the sun every three hundred and sixty-five days? Simply nothing

at all. What did they know about the real causes of day and night, spring and autumn, summer and winter? Nothing whatever. An ordinary school-boy ten years of age knows more upon this subject than did all the Bible writers combined, adding your God and Jesus Christ to the number. Revelation has never brought these simple truths to light. Jehovah seemed to know nothing about them. It has been left to science to bring them to the knowledge of mankind.

Had you undertaken to show that the stories of Robinson Crusoe and Old Mother Hubbard and her Wonderful Dog harmonize with science and are friendly to it, I think you would have been more successful. The first was written by a man of far more intelligence than the Bible writers. It contains nothing like the number of improbabilities and impossibilities that the Bible does. It has amused and instructed millions of young people without filling their minds with false representations of angry gods, malicious devils, and vindictive torture. Even in Old Mother Hubbard, though the tale of a dog's dressing in man's clothes and talking is perfectly absurd, it is no more so than an ass talking and holding an argument with his master. Old Mother Hubbard and her dog, equally with the Bible, recognized many of the arts and trades, and said nothing derogatory to them.

You speak of Noah's skill in building the ark, and of his science in classifying the animals. The ark appears to have been a mere box, or "flat-boat," and did not require a vast amount of skill; besides, it is not just to give much credit of it to Noah, for God told him how to make it in every particular. Nor can I see why Noah should be credited with having classified the animals, when there is no account of his doing anything of the kind. According to the pictorial representations I have seen, the animals marched into the ark two by two, like trained soldiers, and of their own accord, while Noah seemed to pay very little attention to them. But really, my friend, do you attach

much importance to that silly "Flood Story"? Do you regard it as a scientific statement? Does it seem scientific to you to pretend that the atmosphere could support moisture enough to rain over the entire earth to the depth of five miles, to the tops of the highest mountains? If it did not come from the atmosphere, where did it come from?

Does it seem scientific to say that two or three millions of animals, birds and insects voluntarily and simultaneously congregated from every zone and continent of the earth unto Noah, to be placed in the ark? If they did not come voluntarily, what brought them together? Noah was busy building the ark for them, and he could not attend to it. Is it scientific to believe that animals from the tropics, and animals from the frigid zone, and from all parts of the earth, all of different natures, could be shut up in a tight box—the only door and window closed—and remain alive for any length of time? Is it scientific to believe that the food of such animals as require fresh meat, fresh fish, fresh grass, fresh leaves, quantities of worms and insects of all kinds, and even honey, could be provided and kept in the ark with all that aggregate of animal life—some 120 animals and insects to every square yard the ark contained—sufficient to last them more than a year? Is it a scientific supposition that when the animals from the warm countries disembarked on the top of Mt. Ararat, said to be 17,000 feet above the level of the sea, and 5,000 feet above the line of perpetual snow and frost, they could live till they descended 15,000 feet or more, where the weather was mild? Is it scientific to think they could find anything to eat after all the animals had been killed and every plant and tree inevitably destroyed by being a year under water? Is it scientific to hold that a rainbow never appeared until Noah left the ark some four thousand years ago? Does not science teach that rainbows have been produced for as many hundred thousand years as there has been a sun to shine upon descending drops of rain? Can you scientifically account

for the disappearance of the water, which reached to the tops of the highest mountains? Where could it possibly have gone to?

You mention the tower of Babel as being a great work of science and architectural skill and compare it with the pyramids of Egypt. There are pretty good proofs that the pyramids were built, for they still exist nearly as good as ever, but is there a stick or a stone or a brick to show where the tower of Babel stood? Is there a person living who has any definite idea where it stood? Did anybody ever live who *knew* anything about it?

Do you think it a scientific statement where Moses is described as having turned rods into snakes, all the water of Egypt—including the river Nile—into blood, changing dust into lice, producing spontaneously immense quantities of frogs, locusts, etc. Is it a scientific thought that the waters of the Red Sea separated and stood up perpendicularly like walls while two millions of people, and at least as many cattle passed over dry shod, and several hundred thousand Egyptians followed in and were drowned? Did a scientist ever see water behave in that way? Is it scientific to think that Joshua, Elijah and Elisha were able to divide the rapid Jordan in a similar manner? Is it scientific to think that a man could stop the sun and moon or any other of the heavenly bodies? Is it scientific to pretend that Elijah could manufacture meal and oil from nothing, that he could prevent the fall of rain and dew upon the earth for three years, and that men and animals and vegetation could live after such a protracted dry spell? Is it scientific to claim that he could call down fire from heaven and burn up stones and twelve barrels of water and over one hundred men? Is it scientific to think he could travel up into the upper atmosphere in a chariot of fire, and that he could live for a minute where there is no air or oxygen? Would a real scientist believe that Elisha could make an axe float on the surface of the river; that Samson could with his naked hands tear

the jaws of a lion, kill one thousand men at one time with the jaw-bone of an ass, and finally that he could, by laying hold of the pillars of a temple, throw it to the ground and kill many thousand people? Could a scientist believe that muscular strength could be produced by long hair instead of well-developed muscles? Could he believe that a fish could swallow a man whole, retain him in his stomach three days, and under water, without the man's suffering for want of air, and at the end of the time throw him up on dry ground as good as ever?

Does a real scientist believe that a ghost could hold intercourse with a young virgin and beget a child? Does he believe that there is any mountain in Syria from the top of which a person could see all the kingdoms of the earth? Does he believe that a dead man was ever brought back to life? Does he believe that water can be changed into wine? Does he believe that the light of the sun could be extinguished for three hours? that the graves could be opened and the dead walk forth and hold intercourse with their former companions? Does he believe that a person could make a trip of four thousand miles, through the internal fires of the earth to the centre and return in thirty-six hours? (Would it not have been pretty warm traveling?) Could a man who is a real scientist, and who believes in the immutability of nature's laws, intelligently believe that any of these things could take place? To believe them, does not all scientific knowledge and observation, all human experiences have to be set aside, and a blind superstitious faith and credulity substituted in their place? Is not, in fact, a belief in impossibilities utterly at variance with science? and can they, in any true sense, be said to harmonize and to maintain friendly relations towards each other?

You speak of Abraham's showing his wonderful surgical skill in performing circumcision upon his son Isaac. Was that a feat to brag about? Could not any Hottentot have done as much? Does it not require far more skill to

put a ring in the nose of a hog or to emasculate him? If Abraham had performed the surgical operation of cutting his boy's head off, as he intended to do, would it not have shown more skill than cutting off a little loose skin? You claim that the Hebrew women were excellent cooks and bread-makers. Do you allude to the peculiar cake or bread which God commanded them to make, mixed with human excrement and cow-dung, as described in Ezekiel iv? Was that scientific bread-making? Is there the slightest proof that the Hebrews cooked any better or baked any better than the neighboring nations? You speak about the Hebrew women being excellent milliners and dressmakers, and that they knew how to use cosmetics. Have you any certificate of this fact? I call for proofs. You speak of their jewelry and rich apparel; do you mean that which they stole from the Egyptians? I think there is no special account of their making any jewelry, but they were adepts at stealing, robbing, and murdering, invariably taking the jewelry and other valuables from their victims. About the greatest feat in the jewelry line mentioned in the Bible is where the priest Aaron, while Moses was up on the mountain helping God to get up the Ten Commandments, took the jewelry that had been stolen from other people and melted it together and made a golden calf for the Israelites to worship as a god. Did that require much science?

You quote Job to show how much the Israelites knew about astronomy; but are you not aware that the best Hebrew scholars have long since decided that that book was not written by a Hebrew but was probably borrowed from the Chaldeans or the Edomites? The fact that not a person or place is mentioned in it that is spoken of in any other part of the Bible goes far to confirm this opinion. It is not Hebrew in style or character, and neither mentions any other part of the Bible nor does any other part mention it. As that is the only instance where the least astronomical knowledge is indicated in the book it hardly proves the

Jews to have been astronomers. All they knew of the stars was from observation; they had no knowledge of calculation in that direction—they knew nothing about calculating eclipses, transits, etc.

You claim the Israelites as "superior musicians." I cannot admit it. They doubtless had several crude instruments, and were able to play them promiscuously, and "make a joyful noise," as David called it, but they knew nothing of *harmony*, without which there can be no real music. Oriental nations have never known anything about harmony, nor do they to this day. It is only within the last two or three centuries that the world has known anything about harmony, the knowledge of which was perfected in Europe. The Orientals had nothing to do with it.

Are you sure the Israelites played on "a harp of a thousand strings"? Will you please point out the part of the Bible that mentions such an instrument? Have you not got your Bible a trifle confounded with the Hard-Shell Baptist who preached in the Southwest, taking for a text, "And they shall gnaw a file, and flee unto the mountains of Hepsidam, where the lion roareth and the whang-doodle mourneth for her first-born; and he played on a harp of a thousand strings—sperits of just men made perfect"? Is that not the only instance on record where anything is said about the thousand-stringed harp?

You boast of the architectural skill of the Israelites. You have little grounds for it. They lived in tents, and knew very little about houses. Their *tabernacle* was only a tent. It is thought by many that Solomon's wonderful Temple was a myth, that it never had an existence; but if the Bible story is credited, it is evident that the Hebrews had not skill enough to erect it, for they were obliged to send for thousands of skilled workmen from Tyre and Sidon. Palestine presents no relics of ancient architectural grandeur. I have it from a friend who has made four different journeys to Palestine, and who has been over every square

mile of that country, that there is not in the entire length and breadth of the "Holy Land" a stone, a monument, a Hebrew inscription, or anything of the kind, to prove that a numerous and civilized people lived there three thousand years ago; while in other parts of Syria, in Chaldea, Asia Minor, Phœnicia, Egypt, Greece, Cypress, and Rome, the remains of ancient grandeur are often met with. In the Metropolitan Museum on Fourteenth street, in this city, there are some twenty thousand specimens of ancient workmanship in earthen-ware, pottery, etc., principally brought from Cypress, but among them all, not one specimen of Hebrew manufacture. Probably there is nothing in existence to-day, in the whole world, to show there was such a nation, save less than half a dozen coins, and the genuineness of these is disputed.

You say every Jew was required to learn some substantial trade. But what kind of trades were they? Tent-making, pasturing cattle, sandal-making, etc. Nothing showing a high order of civilization. In chronology they were deficient. Their calendar was inferior to Cæsar's and Gregory's. Their months depended upon the moon and were ever changing. It cannot be traced with precision like the calendars of Cæsar and Gregory. They never had a commerce that amounted to anything, and the ships of Palestine never made much show upon the oceans of the world. They were a pastoral people, whose country contained scarcely twelve thousand square miles—about the size of New Hampshire—and half of it consisted of mountains, ravines, lakes, etc., which could hardly be cultivated, and they never were a powerful nation, nor were they ever far advanced in arts, science and cizilization. It is a noticeable fact that though the Greek historian, Herodotus—probably the most correct of ancient historians—who twice made a journey through Syria, Phœnicia, etc., never mentioned the Hebrew nation, and this nearly five hundred years before the Christian era. They were a nation or a race of

shepherds, too obscure to attract his attention or to be worthy of mention in his writings.

There is little doubt that Jewish history is very much exaggerated, that there never was as large a population in that country as represented. It would be wholly unable to support such a population. The impossibility of this can be very readily seen by a little calculation. To turn out an army of one million fighting men—and this number it must have had at least, to lose 500,000 in a single day—it must have had a population of five or six millions—many times denser than Belgium, the most populous country of Europe, and chiefly a level and fertile country, with but little waste land. It would be utterly impossible for such a diminutive, broken country as Palestine to sustain any such number of people.

There is but little ground for making a great man of Solomon. He was probably a myth; but, according to the Bible, he was more remarkable for sensuality than for any scientific qualities. He knew very little about the sciences. The Proverbs accredited to him were the collections of ages and from various nations. There is no proof that he wrote one of them, and if the "Song" in the Bible that is called by his name is a fair specimen of his "thousand and five" songs you allude to, it is very well that they have not come down to our time. They would do him no credit, and nobody any good. He assuredly was an inferior Tupper, a very poor Linnæus, a weak Audubon, a puerile Cuvier, and a mean apology for an Agassiz.

Does the fact that "Jesus wept" prove him to have been a scientist? Weeping was in his line. Even if he had a presentiment that Jerusalem would be destroyed, did that make him a scientist? Is there proof that he attended any institution of learning; that he studied the sciences, or knew anything of them? The mention of his talking with the doctors in the temple when twelve years of age is but a trifling incident in a career of thirty years, of which nothing

whatever is known. Did it show him to be a man of science to look for fruit upon a fig-tree in the part of the year when those trees do not bear fruit, and to get angry and curse the tree because he was disappointed? Your effort to make a scientist of Jesus I regard an utter failure.

What if Paul did visit Athens and look upon the temple of Diana and found it far more splendid than anything he ever saw in Palestine; did that make him a scientist? Could not an Esquimaux equally as well look upon the Capitol at Washington, the Croton aqueduct at High Bridge or upon our East River Suspension Bridge without being a scientist? It is very doubtful whether he ever visited Rome. In the last chapter of Acts it says he did, but afterwards, in the first chapter of Romans, he talks as though he was very anxious to visit Rome, but says nothing about his having done so, nor does it afterwards state that he ever visited the "City of Seven Hills;" but be that as it may, he was a very small part of a scientist, and taught very few scientific truths. The only time he used the word science, he called it *false*. He was great in extolling the virtues of *faith* and blind credulity, and had literally nothing to say upon scientific subjects. Like his master, he was dogmatic, dealt in parables, enigmas and absurdities, and knew little or nothing of science. His positive assertion that he "was determined not to know anything save Jesus Christ and him crucified," decides forever just how much of a scientist he was. A man favorable to scientific investigation would never thus declare himself. Peter and the rest of the apostles were equally *scientific! Faith* with all of them was the *sine qua non;* science was tabooed. Perhaps the nearest that Peter ever came to being scientific and dexterous was when he so neatly took off the ear of Malchus, the servant of the high priest, with his sword. It seems, however, you did not deem it of sufficient consequence to mention it, though it was certainly equal to Abraham's surgery. Perhaps Jesus performed the scientific part of the operation when he

touched the place where the ear had been and healed it, but whether by bringing out a new ear is not stated. What business Peter, the "Rock" on which the Church is built, a disciple of Jesus and key-holder of the gate of heaven, had with a sword is not *scientifically* explained.

I am sorry, my friend, that I cannot find as much science in the Bible and among its authors as you do, but perhaps I am unfortunate to that extent. It is probable that we look through different lenses.

Yours very truly, D. M. BENNETT.

MR. HUMPHREY.

MR. D. M. BENNETT, *Dear Sir:* As far as I am concerned, you are welcome to call such men as Judge Story "pettifoggers," and, in the face of three standard biographers, to deny that Lincoln said "Christ is God." My cause can afford better than yours to let you ignore authorities in that summary way.

You assume that a belief in the supernatural is unscientific. That is begging the question. For the present, suffice it to say that the men who have done the most for science have been believers in the possibility, reasonableness, and historical reality of miracles. This we shall show farther on.

I wrote my last letter with precipitate haste, just before going to the country. That will account for my inadvertence when I said the Jewish musicians played on "harps of a thousand strings." Of course, I am liable to make mistakes. But that I should even commit to writing *this* mistake is rather strange. A few evenings before, I had been ridiculing that very "harp." Well, I shall have to come down nine hundred and ninety strings. I should have said, "Instruments of ten strings" (Pss. 33:2; 92:3; 144:9). I stand corrected. Thank you.

It is my turn now. Your letter is rich in materials for retaliation. You fall into quite a number of rather serious errors:

Error first: "Nor does any other part mention it" (the book of Job). Job is mentioned four times in the Bible (Ez. xiv:14, 16, 20; James v, ii), and once in the Apocrypha (Tob. ii:12). Neither is it true that "the best Hebrew scholars have long since decided that that book was not written by a Hebrew." Such critics as Kennicott, Eichhorn, Michaelis, Dathe, Luther, Grotius, Doederlin, Umbreit, Rosenmüller, Reimar, Spanheim, Warburton, Hitzig, Hirzel, Delitzsch, Evans, Lange, etc., etc., etc., are of the opinion that its author was a Jew. The name Job is Jewish (Gen. xlvi:13). But granting that it is the work of a Gentile, the reception of the book into the Scriptures proves that the Israelites could appreciate its contents.

Error second: "The only time he used the word science, he called it *false.*" On the contrary, Paul used the word *gnôsis,* translated "science," in 1 Tim. vi:20, about twenty times in his Epistles (Englishman's Greek Concordance). It was not Paul's fault that this word was not uniformly rendered "science" in the English version, as it was generally in the Vulgate and in Leusden's Latin Testament. Neither did Paul call science *false.* There is a vast difference between declaring that science is false and saying that there is a false "science." It was only the latter that the Apostle denounced.

Error third: "They lived in tents, and knew very little about houses." How opposite to the facts! "Houses" and "palaces," "winter houses and summer houses," built of "hewn stone," and "cedar," and "ivory," containing "parlours," "painted with vermilion," were no rare things among the ancient Hebrews (See Jud. iii:20; Jer. xxii:14; Amos iii:15).

Error fourth: "They stole from the Egyptians." "Stole" is not the word employed by Moses, but "borrowed" (Ex.

iii: 22, xii: 31–36). Among their first definitions of *shaal*, the original word for "borrowed," Fürst and Gesenius give "to ask pressingly; to ask for; to demand urgently; to beg very urgently; to ask for one's self." Stealing is an idea entirely foreign to the word.

Error fifth: "He was great in extolling the virtues of *faith* and blind credulity." As regards faith, that is true; but as regards "blind credulity," it is utterly false. Scriptural faith and "blind credulity" are as different as light and darkness. Paul disclaimed and disdained the latter. He rebuked even the scientific Athenians for being "too superstitious" (Acts xvii: 22). He prayed for deliverance "from *unreasonable* men" (2 Thes. iii: 2) He regarded Religion as a "*reasonable*," or, strictly speaking, a "*logical* service" (*Gr. logikēn latreian*, Rom. xii: 1). He *reasoned* of righteousness, temperance, and judgment to come, until the Infidel Felix trembled before him (Acts xxiv: 25).

You say Solomon was "remarkable for his sensuality." It is true that he fell into that grievous sin; and the Bible condemns him for it (1 Kings chap. xi). But the modern Freethinkers, who regard themselves as preëminently "progressive" and "advanced," are the very ones who *justify and defend* "remarkable sensuality." I refer to the doctrine of "Free-Love," which is by interpretation, Free-Lust. I am glad, Mr. Bennett, to see you uniting with the Bible to denounce an abomination which "advanced" Infidelity is doing its utmost to propagate.

You assert that the ancient Jews were "crude" musicians. Of course, they were inferior to the modern masters; but they were unexcelled in their time. They could "sing praises *with the understanding*" (Ps. 47: 7; 1 Cor. xiv: 15); and they knew how to "make *sweet melody*" (Is. xxiii: 16; Amos v: 23; Eph. v: 19). "Crude" music does not have the soothing effect that David's harp did on the agitated Saul (1 Sam. xvi: 23).

You say there was nothing among the ancient Jews

"showing a high order of civilization." Even Rationalists, like DeWette, in his Lehrbuch der Archäologie, and Jahn, in his Biblical Archæology, express a very different opinion,

But I cannot stop to expose all your misrepresentations. What I have given is enough to show how *fair*, *accurate*, and *reliable* you are as an expounder of the Scriptures! Let me, however, furnish you with the proofs you call for, that the Hebrew women were excellent dressmakers and milliners, and that they knew how to use cosmetics. Read Is. iii: 16–24; Jer. iv: 30; Ez. xxiii: 40, and you will doubtless be convinced

The Bible does not pretend to be a text-book of science. And this is no discredit to it. You do not condemn a work on moral philosophy, because it is not a treatise on mathematics. It is the mission of the Bible to teach moral and spiritual truth. Its references to physical science are therefore only incidental. I showed in my last letter that those references are always respectful and approving.

Let us now proceed to prove that believers in the Bible have done more than unbelievers to promote learning and science.

This is shown, in the first place, by the fact that the best Educational Institutions of the world have been almost uniformly founded, endowed, and cherished by Christian people. There are over thirty Universities in Germany. Every one of them is under either Catholic, Lutheran, Evangelical, or their united control. "The motives which prompted these great establishments were without exception, pure and elevated, and generally pious and Christian" (Schaff's Germany and its Universities, pp. 29–32). The same is true of another country famous for its higher education. There is not one University in all France that its Infidels have brought into existence. Should you feel like contradicting this statement, please name the University, with your authority. The University of Paris was founded by the approbation of Pope Innocent III. (Barnard's Systems,

Institutions, and Statistics of Public Instruction in Different Countries. N. Y., 1872, p. 198). This institution was suppressed by the Infidels in the riot of 1793 (Am. Cyclopedia, 1876, Art. "University"). The higher schools of France were at first religious (Ibid). So of England. The American Cyclopedia will tell you that Cambridge University was originally a religious center; that the Colleges constituting it were founded by Christian gentlemen whose names they bear; that it was befriended by Henry III., Henry IV., Henry V., Henry VII., by Edward I., Edward II., Edward III., Edward IV., and by Queen Elizabeth. And these sovereigns were all, according to Hume, believers in the Christian Religion. I cannot find the name of an Infidel in connection with its foundation, endowment, or with the furnishing of its Cabinets and Libraries. Did space permit, I could show you similar accounts of every University in England, Ireland, Scotland and Wales. You may find the records in Cyclopedias, Histories, and Reports that are always accessible.

Cross over to the United States, and the same is true here. Josiah Quincy, in his admirable History of Harvard University, shows that the originators of that institution were all church people, and mostly ministers; that its first and best friend, John Harvard, was a preacher; that its Presidents were an unbroken succession of clergymen for nearly two hundred years; and that its professors and benefactors were Christians in about the same proportion. Our other universities and colleges, such as Yale, Brown, New York, Cornell, Bowdoin, Amherst, Dartmouth, Columbia, Rutgers, Union, Lafayette, Oberlin, Princeton, Washington and Jefferson, etc., etc., owe their very being to religious men. Only think of it! Where would the world be to-day without the universities, colleges, academies, seminaries, and schools, that Christianity has created and supported? It would be in worse than Egyptian darkness.

The Public Schools of Europe and America are the product of Christianity. In Europe religion is everywhere blended with secular instruction (See Barnard's Systems, Institutions, Statistics, etc.). The prime movers of the "National Society for promoting the Education of the Poor in England" were Christian benefactors, chiefly clergymen (O'Malley's Sketch of the State of Popular Education, 1840). The American Public School sprung up first in New England. Its religious character is shown by the fact that the Testament was a reader in it for many years. Webster's Speller and Grammar were among the first of American school books. But Noah Webster was a devout church member (See his Memoir in his Unabridged Dictionary). The majority of school books ever since have been prepared by religious scholars and educators. We may safely say that more than eighty per cent. of the teachers in our common schools are church members. I read not long ago, in an educational journal, that there are seventeen thousand schools in Pennsylvania, and that the Bible is read in fourteen thousand of them. Thus, the feeling still predominates that the State should not utterly ignore moral instruction. In earlier days this feeling was more pronounced than it is now. Gov. George Clinton of New York wrote to the Legislature in the beginning of the present century: "The advantage *to morals, religion*, liberty, and good government, arising from the general diffusion of knowledge, being universally admitted, permit me to recommend this subject (common schools) to your deliberate attention." Gov. Lewis and Gov. Tompkins gave utterance still later to similar sentiments (Cheever's Bible in our Common Schools, N. Y. 1859, pp. 201–4). Our facilities, then, for popular education are to be accredited to men who were not ashamed of the Gospel of Christ. Why, Sir, if we had to depend on Infidelity for it, we would be without a respectable dictionary of the English language. Johnson, Webster, and Worcester (see Memoir in his Dictionary), were firm believers in the Word of God. And what would we be without a dic-

tionary? In other words, what would we know if we had nothing but Infidelity to teach us?

A like account may be given of the world's greatest Museums and Libraries. The first circulating library was established in Cesarea, about 309 A. D., by *Saint* Pamphilus (Curwen's History of Book-sellers, p. 422). Sir Hans Sloane may be called the founder of the British Museum. But Sir Hans Sloane was no Infidel (Encyclopedia Britannica). Those who bequeathed their private libraries to the libraries of Oxford, Cambridge, Yale, Harvard, etc., etc., will invariably be found to have been Christians, and very often clergymen. Let us look at the matter nearer home. The founders of the "New York Historical Society" were godly men. We find the names of Bishop Moore, Rev. Samuel Miller, D.D., Dr. John W. Francis, etc., among its first and highest officers. There was not one skeptic among the organizers of the Boston Athenæum (see Josiah Quincy's History of). John Jacob Astor, the founder of the magnificent library that bears his name, was a life-long church member (Parton's Famous Americans, p. 435). Peter Cooper is a Unitarian, accepting the Bible as the inspired word of God. I have not been able to find anything very positive about the religious opinions of James Smithson, the originator of the Smithsonian Institution in Washington. But the current sketches of his life contain many circumstantial evidences of his subscription to the Christian system. Where are the public museums of art and science, the libraries and institutes, that Infidels have established? Ah, my friend, they are almost as few and far between as *you* would say that angel visits are.

Did you ever observe, in reading the lives of our Revolutionary heroes and statesmen, how that nearly all of them received their education from Christian clergymen? Where would they have been without an education? But what of their education, if they had been obliged to seek it from Infidel teachers and professors?

The greatest discoverers, inventors, and literati have been believers in the Bible as a Divine revelation. I can name but a very few of them. Among them I will mention Copernicus, the reviver of the heliocentric theory; Galileo, the inventor of the telescope; Isaac Newton, the greatest of philosophical discoverers; Bacon, who introduced the inductive method; Descartes, the prince of metaphysicians; Leibnitz, the rival of Newton; Columbus, the discoverer of America; Kepler, the formulator of "Kepler's laws;" Pascal, that prodigy of profoundness; Jenner, the discoverer of vaccination; Harvey, the discoverer of the circulation of the blood; Sir William Jones, the Sanscrit scholar; Adam Smith, the unrivaled political economist; Dr. Priestley, the discoverer of oxygen gas; George Stephenson, the perfecter of the steam-engine; Smeaton, the builder of the Eddystone Lighthouse; the Duke of Bridgewater, the first English canal constructor; Christopher Wren, the architect of St. Paul's; William Edwards, the "rainbow" bridge-builder; Sir Humphrey Davy, the chemist, and inventor of the Safety Lamp (Works, London, 1839, vol. i. pp. 114, 431; vol. ix. pp. 214–338); Robert Fulton, the first steamboat builder (Colden's Life of Fulton pp. 254, 281, 369, 371); Prof. S. F. B. Morse, the inventor of the electric telegraph (Prime's Life of Morse, N. Y., 1875, pp. 730–7); Cuvier, the comparative anatomist (Lee's Memoirs, London, 1830, pp. 10, 35, 318, 327); Audubon, the ornithologist; Faraday, Tyndall's teacher (Gladstone's Life of Faraday pp. 118–122); Sir David Brewster, the versatile scientist; the Herschels, a family of astronomers; Chatham, Brougham, Burke, Henry, Webster, Clay, the orators; Blackstone, Kent, Hale, Coke, Story, the jurists; the poets Chaucer, Spencer, Dante, Dryden, Gray, Wordsworth, Young, Thomson, Pollock, Milton and Shakspeare (see Halliwell's Life of Shakspeare, pp. 33, 270–289, and Wilkes' Shakspeare from an American Point of View, N. Y. 1877, chap. vi.); Mozart, Haydn, Handel, Mendelssohn, Bach, Beethoven, Liszt, the musicians;

Da Vinci, Correggio, Carracci, Raphael, Angelo, West, the artists; Rawlinson, Lepsius, Layard, the antiquarians; Wilberforce and Howard, the philanthropists. But I might as well stop, as it will be impossible to finish the list. The names of Cullen, Hugh Miller, Count Rumford, Sir Roderick Murchison, Ferguson, Liebig, Leyden, Prof. Dana, Prof. Silliman, Prof. Henry, Dr. McCosh, Principal Dawson, Dr. Livingstone, Agassiz, Gen. Newton, Winchell, Mitchell, Guyot, Guizot, Noah Porter, Duke of Argyll, Gladstone, etc., etc., are already in the reader's mind.

Now, I ask, where would art and science be without the discoveries and inventions of those whom I have mentioned? Had we nothing to-day but such original contributions to scientific knowledge as Infidels have made, we would have scarcely anything but barbarism. We would be without our best music, our best poetry, and our best art. We would have no astronomy, no steam power, no telegraph, no America. Even now, with every advantage and incentive, Infidels are in the rear as scientists. I have looked quite carefully over the "Annual Record of Science and Industry," for the last six years, and I fail to find that the men who talk the most about science, have made any contributions to it. There is the *Banner of Light*, editor and contributors; *The Religio-Philosophical Journal*, editor and contributors; *The Boston Investigator*, editor and contributors; *The Crucible*, editor and contributors; *Woodhull & Claflin's Weekly*, editress (?) and contributors; *The Index*, editor and contributors; and, let me add, THE TRUTH SEEKER, editor and contributors—one might imagine from their loud talk that *they* were scientists par excellence, and that they contributed immensely to its progress! But, alas! when we come to examine the records of what has been actually done, and who has done it, it does not appear that they have done anything whatever!

The leading Publishers of the world have been generally believers in the Christian Religion. The earliest and foremost booksellers and publishers of England have been friends and members of the Church (see Curwen's History of Booksellers, London, 1873). Quite significantly, Paternoster—*i. e.* the Lord's Prayer—Row, in London, was the first to become famous for its book trade. The pioneers of the publishing business in America—Usher, Ranger, Avery, Phillips, Ratcliffe, Sewall, etc.—were men of faith (Thomas' History of Printing, vol. ii. pp. 409–412). I presume that what is true of New York is true of any large city in this respect. The religious character of the New York booksellers and publishers is reflected in their resolutions on the death of Mr. Fletcher Harper, where you will find the following sentence: "For all that he was as a man *and a Christian*, for all that he was permitted to accomplish in the interest of literature and education, *we would render thanks to Almighty God*" (*New York Herald*, May 31, 1877).

O, yes; I must mention the art of printing. That, too, was the offspring of Christian genius. Guttenburg, the inventor of printing, was a Roman Catholic (Thomas' History of Printing, Vol. I. p. 112). The first important book ever printed was the Latin Bible. William Caxton, the first English printer, lived and died in the Church (Ibid. p. 135). America is indebted for its first press to the Rev. Jesse Glover, a Nonconformist minister (Thomas' History of Printing, Vol. I. p. 205). What would the world be without the printing-press? When you give a correct answer to that question, I will tell you what it would be for aught that Infidelity has done for it in that direction.

I anticipate in reply an elaborate treatise on Paine and his iron bridge; Girard College in Philadelphia; James Lick, and the California observatory; Tyndall and his experiments; Huxley and his speculations; Darwin and his theories, and ever so much more in that line. I give skeptics credit for all they have done. But they were not the pioneers of science. They do not, and they cannot sit under *their own* vine and fig-tree. They have themselves,

almost to a man, been trained and educated by religious teachers. In the hour of difficulty and darkness, the Christian was in the front, bearing the brunt of the battle, while the Infidel lagged behind, whining and finding fault, but doing nothing. But now, after the day of doubt and danger is past, and the victory is won, behold him scramming forward for the booty and the glory! He beheld, passing along, the chariot of Progress, drawn by the steeds of Faith and Works. He saw that it was his only chance for a ride. Though a "dead-head," he was not refused a place. He clambered eagerly up, cocked himself on a back seat, and then began to scatter hand-bills among the spectators, inscribed, *See! see what Infidelity is doing for the advancement of Science!!*

But my article is already too long. The sum of what has been said is this: Believers in the Bible have given to mankind over a hundred universities; innumerable colleges, academies and schools; the first and largest libraries and athenæums of the world; the cardinal discoveries and inventions, such as the Western Hemisphere, the heliocentric theory, the law of gravitation, the steam-engine, the telegraph, and the printing-press, which, beginning with the Bible, has filled the earth with books. Scriptural religion has ever held aloft the primeval Fiat, *Let there be light.* This light has varied in intensity at different periods. The whirlwinds of persecution have rushed upon it. The mist of superstition has enveloped it. The choke-damp of indifference has dimmed it. Many a jack-with-a-lantern has set itself up against it. But it has never been extinguished. Its flame has always been the brightest, highest, and steadiest. The Spirit of History is waiting for a greater than Bartholdi to prepare a worthy statue of CHRISTIANITY ENLIGHTENING THE WORLD.

Yours with respect, G. H. HUMPHREY

MR. BENNETT.

REV. G. H. HUMPHREY, *Dear Sir:* I do not call Judge Story especially a "pettifogger," but mean all who try to make out that our National Constitution is a Christian institution, when it contains not a word about God, Jesus Christ, or the Bible. So far as the coat fits Judge Story he is entitled to wear it.

You mentioned Lincoln again. While his name is still on the tapis allow me to refer to the fact that Robert Dale Owen, the Infidel, who has just died, full of years and honor, had not a little influence in causing Mr. Lincoln to issue his ever-memorable Emancipation Proclamation. His letter to Lincoln upon the subject, urging with powerful arguments the emancipation of the slaves of the southern rebels, was written upon the day of the battle of Antietam, Sept. 17, 1862. Mr. Lincoln wrote the Proclamation on the 20th and 21st, read it to the Cabinet and signed it on the 22d, and it was issued on the 23d. This letter by Mr. Owen has just been published for the first time in our city papers. That it had great influence upon Mr. Lincoln's mind in deciding upon the course to pursue may be learned from this extract of a letter from Salmon P. Chase—who was Secretary of the Treasury under Lincoln, and who handed Mr. Owen's letter to the President—to Mr. Owen: "It will be a satisfaction to you to know that your letter to the President had more influence on him than any other document which reached him upon the subject—*I think I might say more than all others put together.* I speak of that which I know, from personal conference with him." I mention this matter because it has recently for the first time been brought to the notice of the public, and to show that one of the oldest Infidels in the country had far more influence in the issuing of the Proclamation of Emancipation than all that Christians said upon the subject, including the Christian McClellan, who, in his Harrison Landing letter to Lin

coln, strongly urged him to take no steps towards disturbing the institution of Slavery. So, here is another proof that the credit of the emancipation of four millions of slaves, which you claimed for Christianity, really belongs to Infidelity.

I was in hopes that inasmuch as you hold the Bible to be a book of science, and your faith in it is so strong, you would give a scientific explanation of how the earth could exist, morning and evening take place, vegetation of all kinds grow and flourish, perfecting fruit and seeds, before the sun had been brought into existence and before there had been a drop of rain upon the earth. I hoped, too, you would explain scientifically how the water was produced which covered the earth 30,000 feet in depth, and where it went to afterwards; for many thousands have wondered in their simple hearts how God could make so much water and how a little wind which he sent over the face of it could dry it all up, and where it went to when in a state of vapor. I was in hopes you would bring your science to the task of explaining how a man could stop or control any of the heavenly bodies; how the waters of seas and rivers can be divided and made to stand up in perpendicular walls and wait for millions of people and cattle to pass over. I was in hopes, also, you would give a scientific explanation of the hundreds of utter impossibilities with the accounts of which your scientific book is so plentifully filled; but it seems you found it more convenient to skip over them and thousands of years of superstition and error—for which your Bible is directly responsible—and come down to modern times, when science has been able to raise its head and wield some influence in the world.

You speak of my "misrepresentations," and enumerate several of them. I did not intend to use misrepresentation nor falsehood, and, with your permission, will look at my mistakes and see how "gross" they are. What you claim as "error first" is where I said the book of Job is not mentioned in any other part of the Bible. You show that the name of Job is used in three places. Pardon me; I cannot see how that shows that I misrepresented. I said the *book* was not mentioned, not the *name!* The name Job is mentioned once in Genesis (and there are not the slightest grounds for supposing it was the man who had the boils); it is mentioned once in Ezekiel, and once in the New Testament. I did not succeed in finding it in the Apocrypha where you directed me. Ezekiel mentions Noah, Job, and Daniel. It cannot be the Daniel who is said to have been thrown into the lions' den, for that Daniel did not live and write until a generation later than Ezekiel, and many learned scholars believe that the book of Daniel was not written till four hundred years later than the time it purports to have been, so we are at a loss to know what Daniel it was Ezekiel talked about, and it is the same of Job. It is probable that the three names he used were only myths of whom he knew nothing. The matter of James' using the name of Job, and referring to the story, has no more force than your or my using it. He knew no more about Job or his book than we do. Mark, I did not say the name Job was not used, but meant that the locality, characters, and incidents of his story were not alluded to in any cotemporaneous part of the Bible.

You next attempt to show that I was wrong when I merely asked the question if the best Hebrew scholars had not decided that the book of Job was not written by a Hebrew. I made no assertion, but asked a question. But I was not mistaken. Ebenezar and Spinoza were learned Jews who so held in relation to that book. The names you give in refutation are of the past two or three centuries, and of men whose opinions were given before philology had been extensively brought to bear as an auxiliary in deciding the origin of ancient writings. If you will consult the modern learned Hebrew scholars, Ewald, Kuenen, Goldziher, and Adler, you will find that they regard the book

of Job as a Gentile production, and also as having been written at a much later period than was formerly supposed —as late, at least, as the date of the Jewish captivity. The learned historian and essayist, Froude, maintains the same opinion, as you will find by reading his Essays. Chandler Halstead also entertains the same views. They all found that the personæ of the drama, or poem, were not Hebrew, most of them being Arabic; the names of the constellations mentioned are Greek, while the theological ideas employed were distinctively Egyptian, and were not written till some centuries after the translators supposed it to have been. The conception of the character, Satan, is not Hebrew, and his name is mentioned in only three other places in the Old Testament, which is the part of the Bible I referred to in connection with Job. The writers of the New Testament certainly knew nothing of him. I did not misrepresent as to Job.

You arraign me next for saying that Paul used the word *science* but once, and say he used the word which should have been translated *science* about twenty times. I referred solely to the English version, deeming that sufficient for our purpose. If it was not translated right, so much the worse for the translation; it is no fault of mine. But the Greek word *gnôsis* does not mean *science*; it simply means *to know* and corresponds with our word *know* or knowledge. It does not reach the dignity of *science*, of which Paul knew and cared very little. Thus you will see I was not in error here.

You next take me to task for saying the ancient Jews lived in tents and knew very little about houses. To disprove the fact you quote the singing of visionary, dreamy prophets about Summer-houses, Winter-houses, houses of ivory, etc. Summer-houses were doubtless very slight edifices, and probably composed of vines and branches. The Winter-houses may have been of rough stones and earth. "Houses of ivory" probably had a far more ideal than

real existence. I must repeat that the remains of houses of hewn stone are not to be found in Palestine. Not a hewn stone, not a monument, not a Hebrew inscription is to be found in the whole country. The Jews were a branch of the Semitic race, and more or less of a mixed character—brothers of the Arabs—and semi-barbarians. These races all lived in tents and knew very little of houses, and there is no proof to the contrary. Until there is something more reliable to depend upon than the inventions of dreamers and singers, I can hardly change my position upon the subject of Israelitish dwellings.

Let me here give a quotation, as not inappropriate, from Albert Barnes, the distinguished theologian: "The Bible came from a land undistinguished for literature—a land not rich in classical associations, a land not distinguished for pushing its discoveries into the regions of science. Chaldea had its observatories, and the dwellers then looked out on the stars and gave them names; Egypt had its temples, where the truths of science as well as the precepts of religion were committed to the sacred priesthood; Greece had academic groves, but Judea had neither. To such things the attention of the nation was never turned. We have all their literature, all their science, all their knowledge of art, and all this is in the Bible. Among the ancients they were regarded as a narrow-minded, a bigoted, a superstitious people" (Lectures on Ev. of Christianity, p. 257).

You next arraign me for saying the Hebrews stole from the Egyptians. Are you not catching at small straws? What is the difference morally, or in fact, between *stealing*, and *borrowing* without the slightest intention of ever returning? Besides, in Exodus xii. 36, in alluding to this very business, it says the Israelites *spoiled* the Egyptians. In Webster's *Christian* Dictionary, *spoil* is defined to mean *to rob, to plunder*. So I was not far out of the way. If I had used the harsher word *rob*, it would have been quite correct.

You next indict me for saying Paul was great for extolling the virtues of faith and blind credulity. You acknowledge the correctness of *faith*, but say as to blind credulity it is "utterly false." Now I cannot see much difference between *faith* and *credulity*, whether blind or not blind. You seem to make a distinction where there is no difference. What is faith unless it is credulity? Webster, in his *Christian* dictionary, defines it as *belief;* assent of the mind to the truth of what is declared by another, resting solely and implicitly on his authority and veracity—in other words "going it blind." Paul had a great deal to say about faith. He used the word over one hundred and fifty times. In the Old Testament it is used but once. Paul said, "Faith is the substance of things hoped for, the evidence of things not seen" (Heb. xi. 1). Now if the things believed in were not *seen*, was it not a kind of *blind credulity?* Have not you and all other Christians faith in many things which you never saw, and of which you never had any proof? Do you not believe that Jesus was God? that he was begotten by God or by himself? that he had no natural father? that faith in him is sufficient to save millions of poor souls from the torments of hell? that one is three and three are one? that a son can be as old as his father and equal in all respects? You have no proof of these things; you never saw them. You believe without proof—nothing more or less than *blind credulity*. I have heard Christians again and again declare the importance of having faith without proof. That is *blind* faith; nothing less. There are many things in the Christian faith that are firmly believed which have not the slightest proof. I call such faith *blind credulity*, and I can make nothing else of it. It is the same confidence which a young robin (blind) has in its parent when it opens its mouth and takes whatever is given it. I have often heard that kind of confidence and credulity extolled by Christians. It certainly is a *very* blind credulity.

You next attempt to show that I misrepresented when I said Solomon was remarkable for his sensuality. You admit the fact but seek to evade its force by saying the Bible condemned him for it. You hardly state the truth. It does not condemn him for sensuality, but for going after other gods. "And the Lord God was angry with Solomon because his heart was turned from the Lord God of Israel" (1 Kings, xi. 9), but not a word of anger was expressed because he had seven hundred wives and three hundred concubines. It was not asked of him to be any better than was David, his father, and you cannot have forgotten how his sensual love was aroused towards another man's wife, Bathsheba; how he committed adultery with her and then caused her husband to be put to death to cover his guilt. This conduct was all right enough, so he did not turn away from his God. Solomon, in like manner, could have committed adultery and gross sensuality as much as he pleased, if he had not worshiped other gods. Herein consisted his sin. His sensuality, like David's, could have been easily winked at.

Here let me say that you seem to have stepped out of your way to malign Freethinkers and make the untruthful assertion that "the most progressive and advanced Freethinkers justify and defend remarkable sensuality." The most advanced or the most prominent Freethinkers do nothing of the kind. So far as my acquaintance goes among Freethinkers (and I ought to be as thoroughly acquainted with them as yourself), they live as faithfully and happily in their domestic relations as any class of men. Tyndall, Proctor, Holyoake, Bradlaugh and Watts in England, Owen, Mendum, Seaver, Draper, Abbot, Ingersoll, Underwood, Denton, Tuttle and scores of others, will compare favorably in this respect with the very best of citizens. Even the "Free-lovers," so called, are not guilty of "remarkable sensuality," as were David and Solomon. They indulge no more in "free-lust" than other persons.

They simply hold that love should be *free*. Let me ask if you are in favor of forced love? Ought not love always to be *free?* As you are a member of the American clergy, let me say to you in the most friendly spirit, that you ought to be careful how you make the charge of sensuality against Freethinkers, for however virtuous you may be yourself, your brethren are certainly very vulnerable. If I were to look for acts of sensuality and adultery I know of no more prolific source than among the clergy of our country. I think I can name some hundreds of cases where adultery has been proved upon them, and I defy you to do anything of the kind among Freethinkers. I do not say that not one among the latter has ever made a mistake in this direction, but I do insist that they are as law-abiding and as moral as other men. For every adulterous Freethinker you point out, I agree to name twenty adulterous clergymen. You do not strengthen your case by such uncalled-for insinuations.

You take exceptions to my saying there was nothing among the ancient Jews showing a high order of civilization. It does not seem that I am far out of the way when nothing can be cited to the contrary. Not an ancient painting, not a piece of sculpture, not a work of fine art, no ruins of temples or splendid architecture, nothing of the kind, while in other countries there is much that speaks of ancient grandeur and art. So far as DeWette is concerned, he can hardly be ranked as a Rationalist. Some of his writings tended slightly in that direction, but he gravitated towards the Church, and he was accepted as orthodox.

You close your arraignment by saying you "cannot stop to expose all my misrepresentations." Indeed! What haste you must be in. If I made misrepresentations I wish them exposed; but with all due respect allow me to say that I think you made out a slim case in exposing my errors. I claim that in every instance where you charge me with misrepresentation I was entirely correct.

You did not satisfy me as to proofs about the intimate

knowledge the Hebrew women had of dressmaking, cosmetics, etc. You quote from Isaiah, etc., where they are complained of for being haughty, stretching out their necks, having wanton eyes, mincing steps, and making a tinkling with their feet; about their rings in their ears and their noses; all of which sounds more as though they were semi-savages than highly cultured and intellectual ladies. I must confess myself unconvinced as to their perfect and refined civilization.

You next say "The Bible does not pretend to be a textbook of science." That is just what I think, and I looked upon it as a mistake in you to set up the claim that it had any affinity or connection with science. There is hardly a book in existence that is more unscientific than the Bible, none more at variance with the experience of mankind and with the laws of the Universe.

It appears to me that you are wide of the truth when you claim a close intimacy between Christianity and science, or that the former has been friendly to the latter. A marked antagonism existed between them for more than sixteen hundred years. Christianity found Southern Europe in the enjoyment of an advanced state of philosophy and science. The labors and scholarship of Pythagoras, Socrates, Plato, Euclid, Hipparchus, Aristotle, Eratosthenes, Ptolemy, Archimedes, Apollonius, and others, had given to the world a higher degree of philosophy and learning than it had before enjoyed. Astronomy, geology, chemistry, mathematics, mechanics, etc., had been developed and brought to the knowledge of thousands. During the five centuries before the dawn of Christianity science achieved more distinction and position than it had ever before attained. But when that system of religion became a ruling power in the world this was immensely changed.

Christianity was made up of the theology of the Hebrews, combined with the story and teachings of the reputed Jesus, incorporated with the dogmas of Paganism. Neither the

accredited founder of the system nor any of the disciples or apostles whom he chose as companions were men of learning. There is no authentic record that Jesus attended school or that he was a scholar. There is no statement that he ever wrote a word or imparted a particle of practical scientific knowledge. All the narratives we have of him represent him as a strolling mendicant who taught his followers no useful pursuits of life, and who stifled all enterprise, thrift, and foresight by enjoining his followers and listeners to take no thought for the morrow—to make no provision for the future. Though he is believed to be the son of Jehovah or to be the great Deity himself—the source of all knowledge and all science—he never during his ministry gave his students one lesson in practical science. He gave no evidence of knowing anything about astronomy, geology, chemistry, mathematics, hydrostatics, mechanics, biology, philology, psychology, or any of the kindred sciences. Had he possessed scientific knowledge, and had he felt disposed to be a practical benefit to the human race, what a splendid opportunity was afforded him for imparting a great fund of information to those who listened to him! But he had not the information to impart.

The Apostles were no better. They were unlettered, ignorant men, and were capable of treating of but little save the excellence of faith in the merits of the blood of a crucified God. They did not present to the people to whom they ministered any new scientific truths, nor did they in the slightest degree advance the knowledge of the world in the practical, useful, vital affairs of life.

The early Fathers of the Church were of the same character. A majority of them were uneducated men. Some became proficient in the lore of the time, but science and learning were the least among their cares. Their object was to establish their system of religion, and to hold up the uncertain state of happiness in a future life as of more

consequence than education and prosperity in this. As the Church increased in numbers, and under the murderous Contantine became a political power in the world, the philosophy and learning of the previous centuries receded from view and were superseded by sectarian contention, bigotry, superstition, and ignorance, until the priesthood of the Christian Church became themselves the most ignorant of men; not one in twenty could read, or write his own name. So far from aiding the cause of science and learning, it rather did all it could to retard them. The Serapion of Alexandria, which contained four hundred thousand volumes, by far the largest library in the world, was ruthlessly destroyed near the close of the fourth century by the Christian Archbishop Theophilus; and Hypatia, the daughter of Theon the mathematician, a devoted student and teacher of science and learning, and who distinguished herself by her expositions of the doctrines of Plato and Aristotle, as well as by her comments on the writings of Apollonius, was assaulted while on her way to the academy by a mob of Christian monks under St. Cyril, who had succeeded to the episcopacy occupied by his uncle Theohpilus, and she was stripped naked in the street, then dragged into the church, and there killed by the club of Peter the Reader. Her corpse was cut in pieces, the flesh scraped from her bones with shells by those Christian fiends, who doubtless felt that they had done great service to their Church and their cause.

Professor Draper thus tersely speaks upon the subject: "So ended Greek philosophy in Alexandria; so came to an untimely close the learning that the Ptolemies had done so much to promote. The 'Daughter Library,' that of the Serapion, had been dispersed. The fate of Hypatia was a warning to all who would cultivate profane knowledge. Henceforth there was to be no freedom for human thought. Every one must think as the ecclesiastical authority ordered him—A. D. 414. In Athens itself philosophy awaited its

doom. Justinian at length prohibited its teaching and caused all its schools in that city to be closed."

The history of the triumph of faith over reason, learning, and science is one sickening to read. It is full and explicit, but the limits of this letter will allow me to make only here and there a quotation. "The fourth Council of Carthage forbade the reading of secular books by the bishops. Jerome condemned the use of them except for pious purposes. The physical sciences were unqualifiedly condemned, as their cultivation was considered incompatible with the practice of religious duties. . . . No importance was attached to anything of an intellectual character except the childish and unintelligible controversies which were carried on for centuries" (Underwood). "These disputes diverted studious minds from profane literature, and narrowed down more and more the circle of that knowledge which they were desirous to obtain" (Hallam's Middle Ages, p. 453). Thus says the Christian historian, Guizot: "We saw them (profane literature and pagan philosophy) soon disappear; sacred literature and Christian theology alone remained. We no longer meet with anything but sermons, legends, etc. This decay has generally been attributed to the tyranny of the Church, to the triumph of the principles of authority and faith over the principles of liberty and reason" (Hist. Civilization, vol. iii, p. 30).

"The lives of the saints was the literature of the time. There were men who occupied themselves in collecting them, writing them and recounting them for the edification, no doubt, but more especially the intellectual pleasure of the Christians" (ibid, vol. ii, p. 339). "These lives of the saints filled fifty-three volumes. There were 1442 for the month of April alone. There were more than 25,000 saints contained in the fifty-three volumes" (ibid, vol. ii, p. 350). "The legends were to the Christians of this age (let me be allowed this purely literary comparison), what those long accounts, those brilliant and varied histories, of

which the 'Thousand and One Nights' gives us a specimen, were to the Orientals" (ibid, p. 350). "Literature, properly so called, held but little place in the Christian world" (ibid, p. 95). "From the fourth to the eighth century there was no longer any profane literature; sacred literature stands alone; priests only study or write; and they only study, they only write upon religious subjects" (ibid, p. 317). "Toward the end of the sixth century there are no longer civil schools; ecclesiastical schools alone subsist" (ibid, p. 318). "The metamorphosis of civil schools into ecclesiastical schools was complete" (ibid, p. 318). "Not only did literature become entirely religious, but it ceased to be literary; there was no longer any literature, properly so called" (ibid, p. 320). "Doubtless nothing remains belonging to this age either of philosophy, poetry, or literature, properly speaking . . but there was a world of writings; they are sermons, instructions, exhortations, homilies and conferences upon religious matters" (ibid, p. 321).

You must accept Guizot's authority, for he was eminently Christian; but Ingersoll portrayed much the same state of facts when he said, "In the Dark Ages the Church had the world by the throat. Every thought was strangled, every idea lost. Science was actually thrust into the brain of Europe at the point of Moorish bayonets."

Hallam you will accept as a reliable Christian historian. Although in many instances he seems actuated by a desire to present the side of the Church in as favorable a light as possible, the facts he states are sufficient to forever damn it. I will make a few quotations from his Middle Ages: "A cloud of ignorance overspread the whole face of the Church, hardly broken by a few glimmering lights, who owe almost the whole of their distinction to the surrounding darkness" (p. 460). "In the shadows of this universal ignorance a thousand superstitions, like foul animals of night, were propagated and nourished. France reached her low-

est point at the beginning of the eighth century, but England was, at that time, more respectable, and did not fall into complete degradation until the middle of the ninth. There could be nothing more deplorable than the state of Italy during the succeeding century. In almost every council the ignorance of the clergy forms a subject of reproach. It is asserted of one held in 992 that scarcely a single person was to be found, in Rome itself, who knew the first elements of letters. Not one priest of a thousand in Spain about the age of Charlemagne, could address a common letter of salutation to one another" (p. 460). Ingersoll stated the case in reference to the influence the Church had exercised when he said it had "reduced Spain to a guitar, Italy to a hand-organ, and Ireland to exile."

I will make a quotation or two from Lecky: "Mediæval Catholicism discouraged and suppressed in every way secular studies, while it conferred a monopoly of wealth and honor and fame upon distinguished theologians" (History of Morals, vol. ii, p. 222). "Not till the education of Europe passed from the monasteries to the universities; not till Mohammedan science and classical freethought and industrial independence broke the scepter of the Church did the intellectual revival of Europe commence" (ibid, p. 219). "Few men who are not either priests or monks would not have preferred to live in the best days of the Athenian or of the Roman Republics, in the age of Augustus or in the age of the Antonines, rather than in any period that elapsed between the triumph of Christianity and the fourteenth century" (ibid, p. 13).

"The influence of theology having for centuries benumbed and paralyzed the whole intellect of Christian Europe, the revival which forms the starting point of our modern civilization was mainly due to the fact that two spheres of intellect still remained uncontrolled by the scepter of Catholicism. The Pagan literature of antiquity and the Mohammedan schools of science were the chief agencies in resuscitating the dormant energies of Christianity" (ibid, p. 19).

Here is given the true sources of the science which the civilized world enjoys: first, the learning of the ancient Pagan nations, and secondly, the Mohammedans who conserved the sciences and kept them alive while Christendom was sinking and groping in the theological darkness of the Middle Ages—the Church driving the last remains of learning from the people. It is not Christianity that gave science, education and art to the world, and it was only when they saw that the people were determined to advance in intelligence and mental culture that the priests gave any encouragement in this direction. Science and civilization exist in Christendom not by the good offices of Christianity, but in spite of it.

I would like to quote more largely from the same and other authorities, but my letter is already too long and I must hasten on.

You name Copernicus and claim that his scientific discoveries were due to Christianity. To show how unjust your claim is, it is only necessary to state that his discoveries were rejected by the Church. They were declared to be in opposition to the Bible and to revelation; and for a century afterwards his views, though of so much importance and so true, were not accepted by the Christian Church, either Catholic or Protestant. Luther denounced him as an *old fool*, and said he was trying to *upset the whole art of astronomy* and in refutation of his views appealed to the teachings of the Bible. This discovery of Copernicus was one of the grandest ever made by man. It ended a fallacious system founded on pretended inspiration from heaven to the effect that the earth is the centre and principal part of the Universe, and created a new and truthful theory that the sun is the centre of the solar system, and that the earth, like the other planets, revolves around it. Christianity, however, cannot be credited with the discovery. She opposed it firmly and persistently, and half a century after the discov-

ery the disciple of Copernicus, Giordano Bruno, was imprisoned in the infernal Inquisition for two years and tortured in the most cruel manner, and was finally burnt at the stake for his devotion to science and truth. This was the way in which Christianity fostered science and the doctrines of Copernicus.

Still later, Galileo had much the same experience to pass through. He embraced the doctrines of Copernicus, and made some additional discoveries in astronomy, but for this the Christian Church pursued him and punished him with the most vindictive cruelty. For holding and teaching that the earth moves round the sun he was, after he had become advanced in life and in feeble health, thrown into the dungeons of the Inquisition and kept for years a prisoner of the Church. The old man was compelled to forswear, on his knees, his honest convictions and to give the lie to the great truth that the earth is a sphere and revolves around the sun. Had he not done this his life probably would have been taken. This is another instance of the way in which Christanity fostered science, and now you have the assurance to claim for it the honor of the persecuted man's discoveries and teachings, when at the peril of his life it compelled him to recant the truth of his doctrine.

Vanini was another scientist—another disciple of Copernicus whom the Church persecuted unto death because he dared to entertain views which it did not approve. Oh, what a patron of science was the Christian Church for over sixteen hundred years! It frowned furiously upon every effort in that direction.

I will make one more quotation, and from Professor Huxley: "Extinguished theologians lie about the cradle of every science as the strangled snakes beside that of Hercules; and history records that whenever science and orthodoxy have been fairly opposed, the latter has been forced to retire from the lists, bleeding and crushed if not annihilated: scotched if not slain. But orthodoxy is the

Bourbon of the world of thought. It learns not, neither can it forget; and though at present bewildered and afraid to move, it is as willing as ever to insist that the first chapter of Genesis contains the beginning and end of sound science; and to visit with such petty thunderbolts as its half-paralyzed hands can hurl, those who refuse to degrade nature to the level of primitive Judaism" (Lay Sermons, p. 278).

For some sixteen hundred years the Christian Church held the world, or so much of it as was under its control, bound in the chains of darkness and ignorance. While science and learning were being fostered and cherished by the Arabians and other Oriental nations, Christianity held a black pall of superstition and degradation over its entire domain. Draper thus states the fact: "When Europe was hardly more enlightened than Caffraria is now, the Saracens were cultivating and creating science. Their triumphs in philosophy, mathematics, astronomy, chemistry, medicine, proved to be more durable and therefore more important than their military actions had been" (Intellectual development, p. 306). Christian nations were at length glad to receive from the Mohammedan the science and learning which for centuries it had been conserving; and had not this source been accessible it is probable the night of Christian ignorance would still be hanging over Europe to-day. Where the reign of Christianity has been most absolute, the ignorance and degradation of the masses has been the most complete. Italy, Spain, Portugal, Belgium, Ireland, and Mexico are cases in point. The Reformation raised an opposition to this rule. A spirit of rebellion or *infidelity* to the old regime actuated it. To this extent it was beneficial to the world. The more infidelity it exercised, the more beneficial its results. Protestantism is little more than the original system of Christianity with a modicum of Infidelity blended with it. This is what the Church practically declared, and it has denounced as heretics and

Infidels all who embraced its schismatic teachings and doctrines. This rupture in the rule of the Church doubtless opened the way for an increase of learning among the masses, though it is unfortunate that the new Church held to the same miserable and debasing dogmas which characterized the old. It made little or no improvement in the articles of belief, but that it tended to break to some extent the iron rule of the Romish Church cannot be denied.

For the last two centuries Christianity has shown more favor to science and learning than previously. It has been compelled by the spirit of the age to take this course. The priesthood have often evinced the disposition and ability to yield to the public demand when compelled to do so. They did so in the matter of education, though they used every exertion to make their old theological dogmas the dominant element. They have ever sought to make science subservient to superstition. The wily and designing Jesuits have established schools of learning, and numbers of them have reached degrees of advanced scholarship, but their object has been to promote their own interests and not to elevate and enlighten the masses. To keep the people in subjection has ever been the spirit and purpose of Christianity.

You make a formidable array of names of Christians who were men of education and comparative science, and mention many colleges which have been established under Christian auspices. With a large portion of these men Christianity was a mere incident, not a motive. They are reckoned Christians because they were born and reared in Christian countries. Being so born and reared did not increase their intellectuality or love of learning. The rule will be found to hold good that those who have been most wedded to science, and who were the most proficient in its pursuit, cared the least for the dogmas of the Church. From motives of policy, and to secure personal safety, they yielded a tacit allegiance to its rule—nothing more.

With an air of triumph you ask: "Where are the public museums of art, science, the libraries, and institutes that Infidels have established?" If you had taken a fair view of the field, I think you would hardly propound such a conundrum. Until within the last two centuries Infidels and scientists have been compelled to look out closely for their own personal liberty and their lives, for the minions of the Church were after them like bloodhounds upon the track of an escaping slave! What chance had Copernicus, Galileo, Bruno, Vanini and Servetus to found colleges and museums? Three of them were burned at the stake by the strong arm of the Church, and the others barely escaped. Universities and institutes are founded successfully only under government auspices, or by wealthy corporations. Governments have been in the hands of Christians, and what chance had a few ignored, despised Infidels to found such institutions? A spirit of irony must have actuated you to put such a question. It is almost adding insult to injury. But within the last half century a change has taken place. With the advance of science, and the progress of political and mental liberty, Infidels have grown a little bolder and now dare to speak aloud and say their souls are their own. For the time and means at hand, they have done nobly in the cause of science. With what James Smithson did in Washington, Stephen Girard in Philadelphia, Peter Cooper in this city, James Lick in San Francisco, the London University established fifty years ago independent of Christianity, and where its dogmas are not promulgated, Infidels can now hold up their heads with a degree of pride that Christians cannot honestly feel. You have doubts about the religious status of James Smithson. You need not have when you are aware that the matter of introducing and championing the bill for the establishment of the Smithsonian Institute was placed in the hands of the Infidel Owen, just deceased, who ably engineered it through Congress. Be assured, had there been

the slightest grounds for claiming Smithson as a Christian, our cyclopedias and biographical dictionaries would have so stated it very prominently. Neither can I yield the venerable Peter Cooper, who has done more for the people of this city, in an educational point of view, than a thousand ministers have ever done. He is a good man, but he does not believe in the miraculous qualities of the blood of Jesus; he is not one of your kind. He is guilty of the same grave doctrinal crime for which your great leader, John Calvin, caused Michael Servetus to be burned to death by a slow fire. Had Peter Cooper lived at Geneva under Calvin's rule, there never would have been a Cooper Institute established. No! no! you cannot claim Peter Cooper! He has not faith enough for you!

Who are the leading men in the world of thought to-day? Are they the men who believe that the Jewish, personal, anthropomorphic Jehovah made the entire Universe of suns and worlds from nothing, less than six thousand years ago? Or are they the men who have risen above all the childish and puerile creeds of superstition and revelation, which have bound the world for thousands of years? The men who are leading and moulding the thought of the world this hour are skeptics, scientists, Infidels. They are holding up the light of science in view of the masses, and the mists and fogs of superstition are fast disappearing. Preceded by such men as Copernicus, Galileo, Bruno, Spinoza, Goethe, Humboldt, Lyell, and others, Darwin, Tyndall, Huxley, Spencer, Wallace, Helmholtz, Haeckel, Schmidt, Draper, Proctor, and hosts of others, are pressing vigorously on towards the temple of truth, rejecting the errors and follies which the theologies of the past have so persistently fastened upon the people of the world.

Some of the institutions of learning which you claim as Christian can hardly be justly so claimed. Cornell, for instance, has a very diluted article of Christianity. I am credibly informed that every one of the professors are unbelievers in the dogmas of Christianity, and are readers of Radical journals. Cornell has been denounced as an Infidel institution. Harvard is little better. It does not retain enough of the original faith to do very much harm. The great law of evolution is working in the Christian Church as well as elsewhere, and ultimately science and truth must triumph over superstition and error.

Probably the most ridiculous assumption you made in your last letter, is that a belief in Christianity is conducive to the inventive faculty. If you succeed in establishing that Christians are more inventive than other portions of the human race, will it not go far towards proving the system of Christianity itself a mere invention? Is it possible that you honestly maintain the opinion that a man who believes that a person was once begotten by a ghost, that the being so begotten is as old as his father; that the kind author of the Universe could create a burning hell to throw millions upon millions of his creatures into to suffer eternal agony; that to save a limited number from this fate, he caused his only beloved Son to be put to an ignominious death, do you think that believing this enables one to get up a better steam-boat, mowing-machine, improved bee-hive or patent churn than other men? The Chinese and the Japanese are very mechanical, inventive people; is it because they have so much faith in Jesus and accept the Christian dogmas? The Abysinians are a Christian nation, is that what makes them such finished mechanics? The Spaniards, Italians, Portuguese and Mexicans are very ardent Christians; if your rule holds good, they should therefore be full of mechanical inventions. Are they?

So far as my observation has extended, inventors and distinguished mechanics are not especially pious and full of faith. They are generally a practical sort of people, and think more of cog-wheels, mechanical forces, etc., than they do of Gods and Christs, sanctification and imputed righteousness. The Christian Church probably distinguished it-

self in the field of invention more in getting up racks, thumb-screws, pullies, wheels, boots, pincers, burning-irons, and other engines of torture without name, with which to mangle and kill thousands of the poor heretic wretches whom they took under their kind protection and inventive care. Could the Church have obtained a patent for its every invention of this kind, and could have sold the patents at a good price, the revenue from this source would doubtless have equaled that from the sale of indulgencies, and from the pardons in advance, for the most heinous crimes. Pollock describes the pleasure the Church took in its inventions for torture thus:

"Inquisition, model most complete
Of perfect wickedness, where deeds were done—
Deeds! let them ne'er be named—and sat and planned
Deliberately, and with most musing pains,
How to extremest thrill of agony,
The flesh and blood and souls of men,
Her victims, might be wrought; and when she saw
New tortures of her laboring fancy born,
She leaped for joy, and made great haste to try
Their force, well pleased to hear a deeper groan."

You have evoluted a long distance from where your brethren of the Church stood two or three centuries ago. You claim now that all these useful inventions belong to the Church while your predecessors consigned them to the devil. Hundreds of the inventions which you now claim for the Church used to be traced directly to his Satanic Majesty. Even the art of printing, which you fain would monopolize, has many and many a time by your former brethren been denounced as the work of the devil and a device of hell. Gutenberg and Faust, when they invented printing, were said to be in league with the "Evil One." Leading bishops and priests of the Christian Church did all they could to suppress the art and denounced it as a great enemy to the Church. They perceived that it possessed facilities for conveying intelligence to the masses, and they feared its influence. William Tyndale, a man of note, was, in 1536, by the authorities of the Church, burned at the stake for translating and printing the Bible. I think it was Gov. Berkeley of Virginia, an eminently pious Christian who, since the settlement of this country, thanked God that there was not a printing-press in the whole State, and he prayed that there might not be.

In like manner hundreds of other inventions were piously denounced as being the works of the devil. In this category may be placed the steam-engine, lightning-rods, the telegraph, railroads, reaping-machines, sewing-machines, friction-matches, etc., etc. Even your pious Church brethren, the Presbyterians of Scotland, for many years persistently fought the use of the fanning-mill for cleaning their rye, oats and beans, and called the wind it engendered "the devil's wind." Is it not amusing to see you now turn around and claim all these inventions as the special property of the Church? Verily, who is it sitting on the back seat of the car of progress throwing out hand-bills on which is inscribed, "See what we are doing for the advancement of science"? I fancy, Bro. Humphrey, I see you among the number.

You recite a great number of names of inventors, artists, etc., who lived and died in Christian countries. You could have increased this list greatly by copying the names of artisans and mechanics from the New York Directory. Nine-tenths of these would doubtless be found tacit believers in Christianity, and they would serve to swell the list greatly. You might with equal propriety claim Christianity as the foster parent of brothels, gambling hells, rum-holes, lotteries, policy-shops, stock-gambling offices, horse-races, concert-cellars, etc., etc., for you would find a large proportion of those who conduct these establishments, as well as their patrons, believers in the Christian religion, and they are just as honestly entitled to be counted and

claimed by you as the inventors, painters, sculptors, poets, printers, book-sellers, etc., etc. I am disposed to yield to you all that is justly yours.

You name several Freethought and Spiritualistic journals and intimate that they have done little or nothing in the cause of science. They certainly have done something in that direction, and have at least labored to do their duty in an unpopular cause, each according to its ability. They will, I think, compare very favorably in the direction of being teachers of science with *The Observer, The Evangelist, The Christian at Work, The Christian Union, Working Church,* and the four hundred other pious Christian papers published in this country. Are they *par excellence* teachers of science? If teaching Christianity and teaching science are the same, what a vast amount of science the sixty-five thousand clergymen of the United States alone ought to be able to present to the people! With so many teachers of science, every individual in the country over fifteen years of age ought to be well versed in its great truths. But it is not the case, for all the science they all teach can be put into a very small space. $200,000,000 are paid annually for the promulgation of antique myths and obsolete dogmas, and the truths of science form but a small share of their instructions.

I could hardly repress a smile when I saw that you claimed the dictionary as a Christian bequest. Why, there were dictionaries in the world before a Christian was thought of. Besides, the author of our dictionary and the old spelling-book was, during a part of his life a skeptic, especially when he wrote the spelling-book (see Memoir in Dictionary). Why do you not claim the rule of addition and the multiplication table as Christian institutions? You could do so with equal justice with much that you have claimed.

At the close of your last letter you draw a very pretty picture of the Car of Progress passing by, and of a dead-head wishing a ride, and of his clambering up, taking a back seat and at once throwing out his handbills, claiming great honor for what he has done for science and the elevation of mankind. This is all very pretty, only you have made a mistake in the individual. His name instead of Infidelity is *Christianity*—another instance of where you have claimed too much. In view of the manner in which the Church persistently stifled the aspirations of mankind for mental liberty and the truths of science for fifteen hundred years, and only when compelled was induced to recognize them, it is very refreshing to now see it mount the back seat and swing its banner, claiming thousands of years devotion to science. Yes; it is very amusing.

In closing let me make one more quotation from Ingersoll

"Christianity has always opposed every forward movement of the human race. Across the highway of progress it has always been building breastworks of bibles, tracts, commentaries, prayer-books, creeds, dogmas and platforms, and at every advance the Christians have gathered together behind these heaps of rubbish and shot the poisoned arrows of malice at the soldiers of freedom."

Pardon me for my great length. To answer your generalizations in detail necessarily requires considerable space. I have not aimed at aught else but to answer the points you raised. There is much more I would like to say bearing upon the same subject, but must defer it for the present.

I am very truly yours, D. M BENNETT.

MR. HUMPHREY.

MR. D. M. BENNETT, *Dear Sir:* I wish, first of all, to state that I did not, in my last letter, assert that any institution or individual was of a Christian character, until I had examined the very best accessible authorities on the subject. I did not follow traditions or newspaper items.

Neither did I reckon any one a "Christian because he was born and reared in a Christian country." Throughout this discussion I have stuck rigidly to the terms of our propositions, and to the standard definitions of words.

You remind me of a class of men who rejected John because he did *not* eat and drink like other people, and then rejected Christ because he *did* eat and drink like other people (Matt. xi. 16–19). You have contended that the framers of the Constitution must have been Infidels, because they expressed no Constitutional partiality to any form of religion, and you have insisted that Franklin was an Infidel, though his writings abound in religious sentiments, though he declared himself a "Protestant of the Church of England," and a "sincere lover of social worship," and though he made a motion for daily prayers in the very Convention that brought the Constitution into existence. The Constitution is unsectarian; but it is not irreligious. Immediately after its adoption, Washington and Adams, with no precedent to press them to it, made annual Thanksgiving Proclamations. I repeat, then, the language of Judge Story, that none could hold Christianity in more reverence than the framers of the Constitution.

In your last letter you show several individuals in a false light. What authority had you for saying James Smithson was a "Freethinker"? None whatever. As I have said already, the circumstantial evidence is all the other way. For instance, he graduated in the University of Oxford, at a time (1786) when that institution conferred no degree on anybody who was not a member of the Established Church (See Am. Cyclopedia, Art "University"). Where is your proof that he was a lying hypocrite at that time, or that he changed his views afterwards?

I cannot find that Robert Dale Owen had much to do with the establishment of the Smithsonian Institution. Neither Johnson's nor the American Cyclopedia mentions his name in that connection. It was the Hon. Richard

Rush who prosecuted the claim to Smithson's bequest, before the British government. Prof. Joseph Henry—a most estimable scientist and Christian—has been at the head of the Institution ever since 1846.

Peter Cooper "is not one of your kind." He would scorn the idea of being a disciple of "Tom Paine." Unsolicited, he offered the Great Hall of the Union to the services of the Evangelical Alliance in 1870—all free of charge. He addressed a letter to the Delegates, wherein he said that "Christianity is in reality *a true science of life*"; "that he (the godly man) is guided by that great *principle that controlled the life of Christ*," and much more in the same vein. Did Mr. Cooper ever offer his Hall to an Infidel Convention? Did he ever say that Infidelity is in reality a true science of life? No. He accepts the Bible as the inspired word of God. He belongs, therefore, to my side of the proposition under discussion.

Ezra Cornell, the founder of the University that bears his name, was a Quaker. The other leading benefactors of that institution—Hiram Sibley, John McGraw, Dean Sage, Henry W. Sage, President White—are all thorough believers in the Christian religion. I got this information from Messrs. Henry W. Sage, 67 Wall street, A. B. Cornell, 16 East 42d street, and H. W. Sibley, 21 Courtlandt street. Nor is Cornell University conducted on the godless principle. There are prayers in the chapel every morning. Mr. Dean Sage's donation was made expressly to furnish the students with "Evangelical preaching," as Mr. Sage himself put it, or with "lectures on general theology by divines of different denominations," as the American Cyclopedia expresses it. Prof. Felix Adler is not "wanted" there any more. So you see that Cornell is in no sense an Infidel institution."

The same may be said of the London University. I was surprised to see you laying any claim to it. I would like to see your assertion backed with some proof.

You are hardly better as a Bible critic than as a delineator of character. You regret that I did not take more trouble to harmonize the conclusions of modern science with the teachings of Scripture. That reconciliation is by no means impossible. There is no conflict between the Bible, rightly understood, and Science, properly so called. But it is as undesirable as it is impossible to reconcile the Bible with every whim, vagary, and balderdash, that every scribbler persists in *calling* science. If you are disposed to read in that line, you have access to such works as Kurtz' "Bibel und Astronomie"; O. M. Mitchell's "Astronomy of the Bible"; Chalmers' "Astronomical Discourses"; Hugh Miller's "Testimony of the Rocks"; Dana's "Manual of Geology," 1875, pp. 765–770; Dawson's "Nature and the Bible"; Hitchcock's "Geology," 1853, pp. 284–315; Duke of Argyll's "Reign of Law"; McCosh' "Christianity and Positivism"; Morris "Science and the Bible"; Mozley's "Bampton Lectures on Miracles," 1865; Winchell's "Doctrine of Evolution," and "Reconciliation of Science and Religion," and many other works of the kind, with which everybody ought to be familiar.

You show an inclination to dispose of some Bible characters by calling them "myths." Are you not aware that the "mythical theory" is going out of fashion among the "thinkers" of Germany? That little critical farce is about played out. Whately has shown in a book called "Historic Doubts Relative to Napoleon," that the mythical theory would apply to Buonaparte with just as much force as to Solomon, Daniel or Job. Why, Sir, there is as strong a probability that Thomas Paine was a "myth" as there is that Moses was. The accounts of his life are very "contradictory." His career was full of "inherent improbabilities." Nobody knows to-day where his reputed remains are! Prove that Paine was not a "myth," and I will show by the same process of reasoning that the prominent characters of the Bible were no fictions.

The critics who believe that the book of Job was written by a Hebrew, are not all as old as you say. Many of them have lived until quite recently; and several of them are still living. Your distinction between the *book* and the *name* of Job looks more like a loop-hole than anything else. What is Job apart from the book? Who thinks of Hamlet without the play? As the book of Job was well known among the Hebrews many centuries before Christ, the book and the man must have always gone together in the Jewish mind.

I am afraid you have not read the work of that eminent scientist, Sir Isaac Newton, entitled "Observations upon the Prophecies of Daniel and the Apocalypse of St. John." It is the product of the same mind as the "Principia." A diligent study of it might modify your views of Daniel's date and real existence.

You say Solomon's sin did not consist in his many marriages? Have you forgotten that it was unlawful for the Israelites to marry "strange," that is, heathen wives? Have you not observed that Solomon is said to have "sinned by these things" (Neh. xiii, 26, 27)? You are certainly not ignorant of the fact that David himself looked upon his adultery as an "evil," a "sin," an "iniquity" and a "transgression" (Pss. xxxii. and li).

You stick to what Dr. Smith, Classical Examiner in the University of London, calls "the *vulgar* objection" in regard to the Hebrews "borrowing" from their Egyptian masters. Dr. Smith adds: "The word 'borrow' should be 'ask.' There was no promise or intention of repayment. The jewels were *given* for *favor* (Ex. xii: 36), as well as fear; and they were a slight recompense for all of which the Egyptians had robbed the Israelites during a century of bondage" (Old Testament History, 1869, p. 153). Perhaps the word "stripped," employed in the Douay Version, corresponds with the original better than "spoiled," in the present sense of that word.

You are still unable to distinguish faith from "blind credulity." Faith is trust in that which is trustworthy—credence of that which is credible. It is confidence in reliable testimony. It is "*evidence* of things not seen," in the same way that Le Verrier's computations were an evidence of the existence of Neptune before it had been discovered.

You say incorrectly that the word "faith," occurs but once in the Old Testament. It is to be found at least *twice* in King James' Translation (Deut. xxxii:20; Hab. ii:4); and the word so rendered in these passages appears more than *twenty times* in the Hebrew Scriptures (Taylor's Hebrew Concordance). There is nothing like being *accurate*, Mr. Bennett.

You have said more than once that Palestine contains no relics of an ancient civilization. Your informant is some "Great Unknown." In rebuttal of Mr. "Great Unknown's" testimony I will cite the authority of that celebrated scholar, traveler, antiquarian, and educator, Dr. Edward Robinson. As late as 1852 he found in Jerusalem "beveled stones," "viaducts," "aqueducts," "fortresses," "ancient arches," "massive ancient chambers," and many other "remains of antiquity" (Biblical Researches in Palestine and in the Adjacent Regions, Boston, 1857, vol. iii. pp. 161–263). Thus, in spite of the depredations of the Infidel Mohammedans, something still survives to attest the former existence of an advanced civilization.

Just as I expected! You give the "bloody shirt" another shake. You reiterate the usual accounts of ecclesiastical persecutions and oppositions to science. Let us look at the facts of the case:

1. The Greek Church has never arrayed herself against learning and science. Dr. Draper exonerates her in these words: "It has always met it (science) with welcome. It has observed a reverential attitude to truth, from whatever quarter it might come" (Conflict between Religion and Science, 1875, Preface).

2. Protestantism has never disfavored the progress of science. This, too, Dr. Draper admits (ibid). A few individuals may have shown it some dislike; but no Protestant *denomination* has ever taken measures to obstruct its advancement. On the contrary, Protestants have given, and given munificently, of their time, means, and influence, to establish institutions of learning, and to diffuse knowledge among the masses. It was the knell of the Reformation that awakened science from her lethargy. Dr. Draper says that "modern science is the legitimate sister—indeed, it is the twin-sister of the Reformation" (Conf. bet. Rel. and Sci., p. 353). He should have added that, Jacob-like, Sci- was enabled to come forth into the light of day by clinging to the heel of the Reformation. The twins have been most thrifty and intimate ever since.

3. The only organized opponent to science has been the Roman Catholic Church. Now, I am not a member of that Church. I cannot accept all her dogmas. I disapprove of her policy in many respects. But there were circumstances that, to some extent, extenuated her faults and crimes:

(1) Catholic opposition to science was more an error of the head than of the heart. Prof. Huxley admits this in one of his Lay Sermons.

(2) There has always been, as there is to-day, so much poor stuff passing under the misnomer, "Science," that suspicion, and shy acceptance of it, and that only after close scrutiny and careful sifting, is quite excusable. There may be wheat in the pile on the threshing-floor. But that is no reason why everybody should be required to gulp it down with "blind credulity"—bran, shorts, chaff, cockle, thistle, smut, and all.

(3) Even through the Dark Ages, the Catholic Church kept in existence "Schools," where the human mind was made strong by a thorough discipline. The intellect of Copernicus and Galileo was no sport of Nature. It was the natural

product of a mental training that had been continued when Science was at its lowest ebb.

(4). Before, and especially since, the Reformation, the Catholic Church has done a great deal for Science. Huxley does not hesitate to say that the Jesuits were the "best school-masters" of Descartes' day (Lay Sermons, p. 321). The American Cyclopedia says of the Benedictines: "During the middle ages they were the great preservers of ancient learning, and assiduous cultivators of science and art, copying and preserving the classics, the Scriptures, and writings of the early Fathers. For centuries they were the principal teachers of youth in their Colleges and Schools" (See Articles, "Benedictines" and "Library"). We must not forget that Copernicus, Galileo, Pascal, Columbus, Descartes, and a host of other eminent philosophers, lived and died in the Church of Rome. Read Sir David Brewster's "Martyrs of Science," and you will find that Galileo, Tycho Brahe, and Kepler received encouragements from several ecclesiastics. The great life-work of Copernicus was printed "at the entreaty of Cardinal Schomberg (Draper's Conf. bet. Rel. and Sci., p. 168). Galileo received permission from the Pope to publish his discoveries. And when his book appeared, it was attacked more fiercely by the *philosophers* than by the theologians. The *mathematicians* said Amen to the verdict of the Inquisition (Chambers' Biography, London, 1855, p. 9).

As a matter of course, you told us about the destruction of the Alexandrian Library. I am glad you did; for you thereby gave me an opportunity to tell the *whole truth* about that unfortunate affair. Julius Cæsar was the first to set it on fire. He burned *more* than a half of it (Draper's Conflict between Religion and Science, pp. 21, 103). It was next dispersed by Theophilus, Bishop of Alexandria. He destroyed *less* than the remainder of it. He was "enjoined" to do it by the Emperor Theodosius (ibid, pp. 54,103). Its destruction was completed by Amrou, Lieutenant of the

Khalif Omar. John Philoponus—a Christian scholar—interceded for it, but in vain (ibid p. 103). Gibbon gives the details. But these salient facts are sufficient. They show that the Christians burned the Alexandrian Library *once*, and that the Infidels burned it *twice*. The Infidels, therefore, burned *far more* of it than the Christians.

It was to to be expected that you would also go over the story of Hypatia and Cyril. I will not reply in your style, and say Hypatia was a "myth." I will admit that her treatment was most disgraceful. But the *motive* was not the extinguishment of science, but the removal of a woman who was supposed to be too intimate with Orestes, prefect of Alexandria, and who, as it was imagined, alienated his affections from the Archbishop (Smith's Classical Dictionary). It is notorious that the most accomplished women of the period between Socrates and Cyril were courtezans (Lecky's History of European Morals, vol. ii, pp. 308–314). Be the truth as it may about Hypatia, it is plain that the *object* aimed at in her massacre was not the extermination of science.

I trust the foregoing remarks will do something to correct the Infidel catechism. I protest against the customary lumping of all Christians, and saying they are opposed to science. This is true of only *one* of the *three* grand divisions of Christendom. Would it be just to say that *all* Infidels are "terrible," and hostile to learning, simply because the French "Freethinkers" instigated the "Reign of Terror," and suppressed the University of Paris? Would it be right to say that *all* skeptics are licentious, because the freethinking "Free-lovers" wish to abolish marriage? Certainly not. On the same principle it is wrong, outrageously wrong, to say that the Christian religion is hostile to science, when there is only one species of it so.

But have scientific men never persecuted one another? Have they, too, not resisted scientific innovations? They certainly have. It was *as scientists* more than as mere theolo-

gians that Copernicus' and Galileo's cotemporaries condemned the heliocentric theory. They stood up in defense of what science had hitherto taught. They made their great mistake in supposing that science is ever absolutely correct, infallible, and unchangeable. When Harvey announced the true theory of the circulation of the blood, the *doctors* were the last to welcome the discovery. When Jenner gave vaccination to the world, the *doctors* were the tardiest to appreciate and commend it. When Cotton Mather was trying to introduce inoculation in New England, who opposed him with all their might? The *doctors* again (Sparks' Am. Biography, vol. vi, p. 314)! Who are to-day more hateful to each other than the different "Schools" of Medicine? But the doctors have always been regarded as *scientific* men. When Franklin announced his discoveries in electricity, Abbe Nollet did all he could to bring discredit on them. (Parton's Life of Franklin, vol. i, p. 292). Did Newton give his great ideas to the world without opposition? No. Even such eminent scientists as Hooke and Huygens persecuted him. Newton himself used that very word, "persecuted" (Brewster's Life of Newton, revised by Lynn, 1875, p. 51). How the engineers fought the improvements of George Stephenson! Huxley is out of humor with Prof. Owen because he denies that the Ape is possessed of a "posterior lobe," and a "hippocampus minor." Prof. Owen's offense is indeed a grave one—ignoring the infallibility of Prof. Huxley! But a "liberal scientist" should not lose his temper under any circumstances (See Huxley's Evidences as to Man's Place in Nature, N. Y., 1863, pp. 133–8). Clergymen are not allowed to cross the threshold of Girard College. So it seems that Infidels are not always so mighty "liberal" after all. They, too, can set up proscriptions and interdicts whenever they get the chance.

The greatest enemies of Science and Art are Science and Art. The footman opposed the horseman; the horseman opposed the stage-coach; the stage-coach opposed the

steam-engine. Slow transit has always been an enemy to "rapid transit." The Telegraph has always been a subject of contention and litigation. Every great improvement has sent a multitude into bankruptcy. The car of Progress, as it moves along, ruins many a trade, impoverishes many an industrious workman, and crushes to the earth many a handsome fortune. How many a poor Jennie did the spinning-jenny throw out of employment! Thus the motives for showing indifference to Art and Science are not all religious by any means.

The progress of Civilization is inevitably slow. Science, like the Church, must arrive at the Heaven of her purity and triumph "through great tribulations." She must get rid of her dross. As the iceberg breaks from the Northern shores, and floats southward, cold, creaking, imposing in appearance as it goes, resisted now by surface, now by under currents, in the meantime, however, melting gradually away, until at last it disappears, leaving a small deposit on the Newfoundland banks, so the Human Mind detaches from the shores of the boundless Unknown, now an "hypothesis," and then a "theory," which is borne, often slowly, and through many resistances, toward those latitudes where bulky error vanishes, and where only the residuum of Truth remains. These modern speculations, erroneously termed "science," are only icebergs. They are vast in the dimensions of their pretensions. They seem bright—with borrowed light. They may wreck the bark of many a weak one's faith. But the Christian insists that it would be unwise to build a house on any of these icebergs. He believes, moreover, that their destiny, for the most part, is—*disappearance*. But he will be among the first to accept the modicum of truth which, it is hoped, some of them will leave behind.

I will now submit the case to the reader. I have endeavored to show that the spirit of the Scriptures is friendly to genuine Science; that believers in the Bible have given to

the world almost all its institutions of learning, libraries, museums, discoveries, and inventions; that only one out of the three grand divisions of Christendom has offered systematic resistance to science and learning; and that even the Catholic Church has done infinitely more for both than any Infidel organization that was ever formed. I know that my work is incomplete. Many things have been left unsaid. But it is to be hoped the reader will take these scanty outlines as prompters to a more thorough investigation of the subject.

Yours very sincerely, G. H. HUMPHREY.

MR. BENNETT.

REV. G. H. HUMPHREY, *Dear Sir:* I see it is hard for you to give up the convention which framed our National Constitution, and which was so very pious and *Christian* that that instrument utterly ignores God, Jesus Christ and the Bible—a Convention which, in the words of Ingersoll, "knew that to put God in the Constitution was to put man out. They knew that the recognition of a Deity would be seized upon by fanatics and zealots as a pretext for destroying the liberty of thought. They knew the terrible history of the Church too well to place in her keeping, or in the keeping of her God, the sacred rights of man. They intended that all should have the right to worship or not to worship; that our laws should make no distinction on account of creed. They intended to found and frame a government for man, and for man alone. They wished to preserve the individuality and liberty of all; to prevent the few from governing the many, and the many from persecuting and destroying the few." So while the Convention and the Constitution please you highly as genuine *Christianity*, they suit me very well as practical Infidelity. I would simply ask the question, if, as Judge Story insists,

the Constitution is a Christian instrument, why is it that our most zealous Christians are so anxious to insert their God, their Christ and their Bible into it? If it is a first-class *Christian* document as it is, why not let it remain so? Why seek to change it?

I regret that you deem it necessary to say: "You show several individuals in a false light. What authority have you for saying James Smithson was a Freethinker?" I said nothing of the kind, and you should not so charge me until I have done it. My words were, "You need have no doubt about the religious status of James Smithson when you are aware that the matter of introducing and championing the bill for the establishment of the Smithsonian Institute was placed in the hands of the Infidel Owen, who ably engineered it through Congress." I added, in substance, that had there been good grounds for claiming Smithson as a Christian the claim would have been made in all the Encyclopædias of the country. I think the inference fair and correct. When a great man is not claimed by such Christians as yourself, it is highly probable he is an unbeliever. But I did not say Smithson was a Freethinker, and you should not have charged me with saying it. "There is nothing like being accurate," Mr. Humphrey. Why do you ask for my proof that Smithson was "a lying hypocrite" when I intimated nothing of the kind, thought nothing of the kind? Accuracy! *Accuracy!* Mr. Humphrey.

You express doubts about Mr. Owen having much to do with the establishment of the Smithsonian Institute. By referring to the *Congressional Globe* of the time your doubts may be removed. He not only introduced the bill and urged it through Congress, but he was one of the first regents of the institution.

If I "showed several people in a false light," you ought to have named them. I certainly want only to show the truth and will thank you to point out my errors.

Peter Cooper *is* one of my kind, so far as being unsecta

rian, an unbeliever in the marvelous efficacy of the blood of a man who was put to death over eighteen hundred years ago, and that the man who was so executed was the God of heaven and earth. He is not a believer in miracles, myths, and fables, and does not take much stock in the Bible as being a revelation from heaven. It looks very inconsistent for you to hug to your bosom and claim as a brother in the faith a man who believes precisely as did he whom your leader and patron saint, John Calvin, condemned to a cruel death by fire, on account of his unbelief. Peter Cooper belongs to a class of unbelievers whom orthodox Christians have a thousand times denounced as Infidels and deserving of hell. I remember distinctly a case where a Presbyterian clergyman said the Unitarian Church did more harm than all the rum-holes, theatres, and houses of prostitution in the city. Verily, my friend, you are evolving very far from where your brethren of the Church stood but a very few years ago.

You have no authority for saying "Peter Cooper would scorn the idea of being a disciple of Tom Paine." I did not say he was such a disciple; but he is an honest man and he doubts not that Paine was an honest man, who had the independence and candor to say what he thought, whether it made him popular or not. Mr. Cooper neither scorns Paine nor his disciples. I presume in speaking of Paine he would be gentlemanly enough to call him *Mr. Paine* or *Thomas Paine*. I do not think he would follow the suit of pious Christians and call him by the nickname, "Tom Paine." In many points Mr. Cooper believes as Thomas Paine did. If Mr. Cooper gave the use of his hall to the Evangelical Alliance, he at the same time took occasion to give expression to his views, which were far from being orthodox. You ask if Mr. Cooper ever gave the use of his hall for an Infidel convention. For a very good reason he did not. No large Infidel convention has been held here to whom he could offer it. As regards his offering the

use of his hall to the Evangelical Alliance, Mr. Cooper said to a friend that his object in doing so was to be able to present some of his own heterodox views before them, and he playfully alluded to the fact that he was invited upon the platform and seated beside the President, as being a good joke that a heretic like himself should be thus honored in the Evangelical Alliance. He has often styled himself a "heretic."

I said nothing about the founder of Cornell University. You say he was a Quaker. Good enough. The Quakers are largely good Infidels so far as a majority of their doctrinal points are concerned. Elias Hicks was of this class, and also many intelligent Quakers of my own personal acquaintance. The ceremony of prayer is very likely kept up in the college, but the assertion I made about the skepticism and freethinking of the professors was from a gentleman who had gone through a course of instruction there, and knew precisely what he was talking about. I have it also from a personal friend of President White that the latter is entirely an unbeliever in Christian dogmas. The letters he has recently written from Europe, where he has been traveling give clear indications as to where he stands. In a letter from Sicily he said in substance, when looking over the countries where the heavy hand of the Church had in past centuries crushed out human liberty, and almost human incentives: "I see in all these countries where the ecclesiastical powers have triumphed that the right of opinion and the right of liberty have been suppressed;" and more in the same line. Prof. W. C. Russell, acting President of Cornell University, is a stock-holder in *The Index*, an Infidel paper of Boston, owning two shares of $100 each. He pays *The Index* an installment of $20 per year besides his subscription, and is one of the firmest supporters of that paper. President White has also taken *The Index* from its commencement, and is strongly in sympathy with it. Prof. Adler was not turned out of the Institution. He left there

not because he was not wanted, but because he was wanted elsewhere more.

As to the London University, I simply claim that it is unsectarian, and that ecclesiasticism and theological dogmas are not admitted there, and have not been for fifty years. I think this is true. That is as good Infidelity as I ask for. Alexander Bain filled one of its important chairs, and he is one of the strongest Materialists in England, and Professor Clifford, a pronounced Atheist, fills another. Thus the facts bear me out in all I claimed.

You seem greatly dissatisfied with Stephen Girard because he stipulated that the clergy should not have admittance into his college. He did that, not in a spirit of illiberality, but because he well knew and wished to avoid the designing, grasping, Jesuitical priesthood. For the express reason that he wanted the college to be *free* and *liberal* did he forbid the admission of priests. But with all the old man's precautions and all the safeguards he aimed to throw around the college, his wishes have been nearly subverted, and the clergy have gained more influence there than he intended they ever should.

Ah! you have at length caught me in an error! I said that that word of marvelous power—*faith*—upon which the Christian world depends for happiness and salvation from hell through an endless eternity, appeared but once in the Old Testament or Bible proper. It is found there twice. I acknowledge the mistake. I overlooked it in Habbakuk; but I have standing on the other side of the ledger nine hundred and ninety harp-strings which you gracefully acknowledge as an error. I will offset this last "faith" against one of them, and that leaves me nine hundred and eighty-nine still ahead.

You still wish to make a difference between "faith" and "credulity" when there really is none. Credulity, like credence, credit, etc., is from *credens*. Webster defines credence as that which gives a claim to credit, belief, confidence; and

illustrates it with this quotation from Trench: "To give credence to the Scripture miracles." *Credulity* is "easiness of belief; a disposition to believe on slight evidence." *Faith* is "belief; the assent of the mind to what is declared by another; resting solely and implicitly on his authority and veracity; reliance on testimony," etc. There is no real difference. The Christian is called upon to have faith in a great deal which is told him, and of which he has no proof. He must have credulity to have the necessary faith, and they are both *blind* enough for all practical purposes. The more credulity a trusting Christian has to believe what the Bible and the priests say, the more faith he has and the better Christian he is considered. It takes *credulity* to believe impossibilities and monstrosities, and one cannot believe them unless he has credulity, and that belief is *faith*—they are the same, and both as *blind* as an owl in sunlight.

It appears to me you have not told the *whole truth* about the Alexandrian Library. If a portion of it was burnt when Julius Cæsar beseiged the city, a century before Christianity had an existence, it was by accident or as an incident of war. It proves, at least, that the learning and science which the library contained was not in any way dependent upon Christianity. It is unfair to represent that Julius Cæsar burned it with the same motive that influenced Theodosius and Bishop Theophilus four hundred years later. Cæsar was a lover of books and learning. He was the author of several works, and did not burn the library from any hatred of literature. He established libraries in several instances, and purposely destroyed none as did the Christian Spaniards when they conquered Mexico, or the Christian Crusaders who are charged with having burnt a very extensive library in Tripoli.

You do wrong to call Cæsar and Omar *Infidels*, in the accepted meaning of the word. Of course neither were Christians, but both were believers in religion. Cæsar had his gods and his creed, and Omar was as much of a zealot

and as devout as a Christian, but accepted Mohammed as the prophet of Allah. When he ordered the destruction of what remained of the library, in 642, it is said to have been done upon the grounds that if the books agreed with the Koran—the word of God—they were useless, and need not be preserved, and if they did not agree with it, they were pernicious, and should be destroyed. This motive was so like the Christian sentiment it is hard to discern much difference between them. The great trouble between Christians and Mohammedans was not because they had not faith, but because they had too much faith, and had different systems and accepted different leaders. Their contests led to the death of many millions of people.

You evidently dislike to own up that Palestine affords no proofs of an ancient Hebrew civilization, and characterize the friend from whom I obtained facts upon the subject as the "Great Unknown." You are as wide of the truth here as in other instances. The gentleman is modest, but is not unknown. He is not a "myth." Prof. A. L. Rawson has been honored by the colleges of Europe and America with the honorary degrees of Master of Arts, Doctor of Divinity, and Doctor of Laws, has made four journeys to Palestine, has edited a History of all Religions, History of the Roman Catholic Church in America, Statistics of Protestantism, Antiquities of the Orient, Introductions to the Holy Bible, etc., etc.,; as an artist, illustrated Beecher's Life of Jesus, Howard Crosby's Jesus, his Life and Work, Dr. Deems' Jesus, Commentaries by several authors, Youthful Explorers in Bible Lands, Free Masonry in the Holy Lands, Bible Lands Illustrated, Pronouncing and Comprehensive Bible Dictionaries; and is now engaged on a large work on the chronography, geology, climate, antiquities, and natural history of animals and plants of Palestine, with maps and engravings, soon to appear by one of the leading publishing houses in this city. You will find him at almost any

hour of the day in his studio, 34 Bond st. You will find him affable and disposed to give you any information he possesses in reference to Palestine. He will take pleasure in showing you drawings and photographs of ruins, etc., taken in various parts of Palestine, Syria, and the adjacent countries, and he will assure you that every piece of ruins that is found in Palestine is traceable to the Grecians, the Romans, the Egyptians, the Phœnicians, the Arabs or the Saracens. He will repeat to you the assurances I have already given that he found not a stone nor a vestige of anything traceable to the ancient Hebrews, and that Dr. Robinson admitted as much, with the exception perhaps of the lower part of the foundation of the Temple, which, of course, cannot be accurately determined. Let me add here that Captain Wilson and Captain Warren who were sent out to Palestine by the London Palestine Exploration Society, and who also spent four years in that country, in Recovery of Jerusalem, p. 313, make this statement: "Looking through the series of photographs taken for the Palestine Exploration Fund, we recognized two distinct styles of work; the one rich but debased Roman work, the other Greek or Byzantine." But they found none of ancient Hebrew. Let me also make a quotation from Dr. Paley in his Evidences of Christianity: "Our Savior assumes the divine origin of the Mosaic Institution. I conceive it very difficult to assign any other cause for the commencement or existence of the institution, especially from the singular circumstance of the Jews adhering to the Unity when every other people slid into polytheism, for their being *men* in religion and *children* in every thing else; behind other nations in the arts of peace and of war; but superior to the most improved in their sentiments and doctrines relating to the Deity." While I think I can show that to the Jewish God were assigned attributes and qualities more abhorrent than to any other gods, Dr. Paley's admission that the Jews were behind other nations in the

arts is an important one. There are few things more certain than that the ancient Jews were a semi-barbarous people, and that there are not now any proofs to show that they ever, as a nation, attained to any high degree of civilization.

I think you are mistaken in supposing that the belief that the past ages were replete with myths is being lessened. There was never a time when the general opinion was stronger than now that a great share of the ancient history of the world is mythical, and this is especially true of Jewish history. The belief that there ever were such persons as Adam, Methusaleh, Noah, David, Solomon, etc., is wonderfully weakened by the investigations that are being made. There is no earthly proof of them except the crazy, improbable Jewish stories in the Bible, and they could easily have been fabricated at the time of Ezra and Nehemiah, or as late, even, as the time of the Maccabees. It is a very suspicious circumstance that the name of Moses was not used by any of the older prophets. If he really was the captain, lawgiver, and savior which the Bible makes him; if he and God were in each other's company daily for forty years; if Moses advised God, restrained him, and controlled him, as the Bible represents, it would seem as though he at least should have been mentioned by all succeeding prophets. The entire Jewish history rests under a dark cloud of doubt. There are no corroborating proofs in existence. Of course, the hills and rivers of Palestine still remain, but the entire country never was capable of sustaining a population able to raise two millions of fighting men, nor able so soon after emerging from the pastoral, semi-barbarous condition it was in at the time David was made king, to acquire the enormous amount of gold and wealth said to have been used by his son Solomon. The story is nearly as extravagant as some of the tales of The Arabian Nights, though not nearly as well written. There is about as much proof of the existence of Sinbad the Sailor, Aladdin, Gulliver, Robinson Crusoe, and Baron Munchausen, as of the Bible myths. It is quite probable that, a few centuries before the Christian era, feeling that a national history was necessary, some cunning and capable writers got up what is called the Bible history; and as but a limited number of copies were written, and a limited number of people had access to it, or could read it if they had, and they the priests only, it attracted but slight attention for a long time. As time wore away, a veneration grew up for it, which is so easy for superstitious people to bestow upon that which has great age, or is supposed to have. This may be a matter of mere speculation, but one thing is certain, such a thing could have been very possible. There is nothing in those old stories that a man or men of fair talent could not write, and it is more probable that they were so written than that many of the statements made were true. If the Jews were such a powerful nation as the Bible makes them; if David and Solomon were such mighty monarchs, and reigned midst such regal magnificence, it is singular that other nations and cotemporaneous historians knew nothing of it. As I said in my last, Herodotus the celebrated Greek historian, made two journeys through Syria five centuries after Solomon was said to have reigned, and when his magnificent Temple ought to have been standing, but he makes not the slightest mention of Solomon, of the Temple, nor even of the Jewish nation. If they existed at all then it was as a race of rude nomadic people, semi-barbarians not worthy of his attention. Their numbers, their wealth, and their splendor were doubtless matters of subsequent invention.

You will have it that Thomas Paine is as much a myth as Moses. I have seen several men who have seen and conversed with Paine. I have seen the grave where his body was buried. I have seen men who saw the wagon conveying his remains from the grave under the direction of Wm. Cobbett. I have seen men who saw the bones of Paine

exposed in Cobbett's bookstore in Fleet street, London. I had it from a trustworthy party that those bones were taken to one of the large potteries of England, ground to a powder, mixed with fine clay and made into ornaments and trinkets for keepsakes. I have read Paine's writings. They are characteristic of the man, clear, simple, forcible, logical and unambiguous, such only as Paine was capable of writing. But what does the world know about Moses? What did it ever know about him? The place of his burial was never known, and it is a matter of grave doubt whether as a living man he was ever known. It is probable he was like Menes of Egypt, and Minos of Greece, a copy or plagiarism of the Menu of India. It is claimed that he wrote the first five books of the Bible, but there is not the slightest authority for the claim. An assertion that he was the writer is not made in any one of the books credited to him. In all probability he had no more to do with the writing of those books than you or I. They relate incidents and allude to events which occurred hundreds of years after he was said to have lived. As smart as he was claimed to be; able as he was to advise and control Jehovah, he was hardly capable of narrating minutely what took place a thousand years before he was born or two hundred years after he was buried. The claim, two thousand years after he was dead, that he was the author of those writings is much easier made than proved.

One thing may be set down as the truth: what is called the Mosaic writings are not the oldest records in the world, nor could they have been written till after a certain period. The world has had three systems of writing. The oldest known is the "arrowheads," or cuneiform inscriptions of the Chaldeans and Babylonians. These were not written with an alphabet of letters representing sounds, but characters representing syllables and words. George Smith and Gen. Rawlinson discovered great numbers of these cuneiform inscriptions in Nineveh, and found there practically

the same legends of the Creation and the Flood as those which were afterwards adopted as their revealed cosmgony. After this system, came into vogue the Egyptian hieroglyphics, or picture-writing. These were used many centuries, and numerous inscriptions on the temples and pyramids of Egypt in hieroglyphics remain to this day. It is not known how long the systems of cuneiform inscriptions and hieroglyphics were used, but probably thousands of years. Not till long after these was an alphabet formed. Letters representing separate sounds are comparatively a modern invention, and as Hebrew was only written with an alphabet, whatever was written in that language was long subsequent to the use of the other two systems. From this it is clear that the Hebrew is far from being the oldest language in the world, and alphabetic writing far from the most ancient.

You make out a very weak apology for David and Solomon for their licentiousness. There is not the slightest proof that David wrote the Psalms you pointed out, nor the slightest proof that in those Psalms his adultery with Bathsheba, or his having Uriah put to death, were meant at all. His confessions of sins committed are general and indefinite. The condemnation in Nehemiah in regard to Solomon are far from emphatic, for notwithstanding his gross sensuality with his 700 wives and 300 concubines in one of the verses you named it says: "There was no king like him beloved of God." Thus, notwithstanding David's lechery and murder, he was a special favorite with God, and though Solomon was the greatest libertine that ever lived, God loved him above all other kings. My assertion, then, stands good, that Solomon was condemned for his idolatry and not for his licentiousness.

For a friend of science you speak disrespectfully of it, I must say. Such epithets as "poor stuff," "bran," "shorts," "chaff," "cockle," "thistle," "smut and all," sound singular coming from a professed friend. An enemy would hardly

undertake to heap more obloquy upon it. In fact, I would prefer an out-and-out enemy to such an ambiguous friend. How is it with your *scientific* book, the Bible? Does it have any "bran," "shorts," "chaff," "cockle," "thistle," and particularly, *smut*? I fancy I find much of all of these diffused through its *science*. For the latter quality, "smut" (if you will not tell Comstock), I will refer you to the beautiful Song of the favorite king, Solomon, to the story of Lot and his daughters, of Dinah and Schechem, of Reuben and Bilhah, of Judah and Tamar, of Onan by himself, of Joseph and Mrs. Potiphar, of Zimri and Cozbi, of the Levite and his concubine, of Ruth and Boaz, of David and Bathsheba, of Amnon and Tamar, of Absalom and his father's concubine, and many other choice bits too numerous to mention. Are there any books published, save a few that are justly tabooed by law, that contain so much "smut"? To read these lascivious recitals is enough to make one wonder why the sainted Comstock has not long since arrested the American Bible Society for sending out obscene literature. Such indecent matter could not circulate in any other book.

I prefer the friendship that Professor Huxley evinces for science to yours. Hear him: "Modern civilization rests upon physical science; take away her gifts to our country and our position among the leading nations of the world is gone to-morrow; for it is physical science that makes intelligence and moral energy stronger than brute force. The whole of moral thought is steeped in science. It has made its way into the works of our best poets, and even the mere man of letters, who affects to ignore and despise science, is unconsciously impregnated with her spirit, and indebted for his best products to her methods. She is teaching the world that the ultimate court of appeal is observation and experience, and not authority. She is creating a firm and living faith in the existence of immutable moral and physical laws, perfect obedience to which is the highest possible aim of an intelligent being."

You magnanimously admit that the putting of Hypatia to death was "a disgraceful affair." I should think it was! —just about as disgraceful as millions of other acts of the same character committed by the Christian Church. Do you imagine, however, that it makes the crime less offensive to every instinct of ennobled human nature to throw an insinuation over the memory of the murdered woman that possibly she had been intimate with Orestes? If it was true—which by no means is made clear—would that justify the knocking down of a defenseless woman upon the streets, dragging her into a church, stripping her naked, beating her with clubs till dead and then finishing the very Christian proceeding by scraping the flesh from her bones? Was that slight impropriety "more an error of the head than the heart"?

In your brief allusion to "the reign of terror" in France, you commit the same mistake which your Christian brethren have done in hundreds of instances, that is to charge upon Freethinkers the blame for the excesses that were committed at that time. I will not say that you are dishonest in insinuating this, but you ought to be better informed. The excesses so committed were wholly of a political character, and neither religious or anti-religious. The extravagant conduct of those who become invested with power was a natural reaction or rebound of a mercurial people from the rule of a corrupt monarchy, a corrupt aristocracy, and a corrupt priesthood which for a long time had ruled the country. It is a law in human nature that where a nation or a community emerges from a state of oppression before an equilibrium can be gained, a rebound to the opposite extreme is inevitable.

The causes which led to the excesses under consideration were some of them remote. Under the reign of Louis XIV. corruption, extravagance and licentiousness reached a great extreme, no less on the part of the monarch and the nobility than the ecclesiastical authorities. The king

wasted the revenues of the government in the grossest extravagance in building useless palaces, reclaiming waste places, etc., etc. The treasury was also sadly depleted by the licentious clergy and aristocracy. Rioting, revelry, court carnivals, mistresses, royal favorites, and debauchery were the order of the day until the wealth of the nation was exhausted. This state of things was followed in 1788 by a devastating hail-storm, which cut off the crops over a large portion of the kingdom and brought the people to starvation. The cry was "Bread or blood." The enemies of Marie Antoinette excited the prejudices of the hungry mobs against "the Austrian." The issue came between the starving masses on the one hand and the oppressive aristocracy on the other—between monarchy and mobocracy. The heavy exactions of a lordly priesthood had much to do in leading to the bloody result. The noted Infidels of Paris so far as they meddled with the terrible transactions of the times, sought to stay the threatening storm. Count Mirabeau, an Atheist, and the most powerful man in France, both with the people and the nobility, sought to reconcile the frantic factions, and probably would have succeeded to a great extent had he lived; but at this critical moment he suddenly died, while negotiating between the mob and the monarch; and the saturnalia of blood succeeded. The throne of the Bourbons was dashed to pieces. So the "reign of terror," I repeat, was simply a reaction against the twin-oppressors, kingcraft and priestcraft, by a long suffering, starving people. Paine, the Infidel and the Republican, hazarded his own life in attempting to save the dethroned king and to avert the frenzied storm he saw in the near future. He was thrown into prison and his life was saved by the merest fortuitous circumstance. The Infidels were really the conservatives all through that bloody period when madness was the ruling power, and many of them lost their lives as a sacrifice to the principles of liberty and peace. Yes, the people did set up the

Goddess of Reason, and it was high time that they did, when they saw that the altar and throne leaned together, and so foully sustained each other. To show what was the status of Robespierre, who became for a time the ruling spirit in that mad hour, it should be stated that he caused God to be recognized in the new constitution that was framed. His memorable remark before the convention was: "If it is true that there is no God, it behooves us to invent one." His suggestion was carried out. This is the truth about "the reign of terror," and shows how untrue is the charge so often made by Christians that it was the work of Infidels or Atheists. It was strictly of a political character, and with the impulsive French people was a natural reaction from the priestly oppressions they had so long endured.

But let us get right down to the question of science and the patronage which it derives from the Bible and Christianity. We have already seen how Bible science and *real* science compare. The explorations which scientists have made, such as the antiquities of the stone age, the finding under immense deposits of alluvial soil and drift numerous implements of roughly carved stone and the bones of man side by side with the bones of animals which long since became extinct; human bones found under the stalagmite formations which by careful computations were found to be the accretions of scores of thousands of years; fossils pertaining to the human race found in the tertiary rocks, convince the wisest and most observing that the human race has existed on the earth fully 100,000 years. The Bible makes it less than 6,000. Scientists know most positively that the Bible cosmogony is wholly untrue. But, without stopping to enumerate the many instances where the Bible is in direct opposition to science, I will make the assertion as true, that in scarcely the slightest particular is there an agreement between the Bible and science; and it seems the wildest vagary a man can be guilty of to

seriously undertake to show that the teachings of science harmonize with the unnatural and impossible Bible stories. I notice, too, that you pass over those monstrosities just as easily as possible. I cannot wonder that you do not wish to give Bible cosmogony and archeology an examination. They will not bear it in the light of science. Christian *faith* and *credulity* are all that can make them seem truthful.

Christianity is very little more in unison with science than is the Bible. How can it be, when it is founded upon those old unscientific Bible stories? The genius of Christianity—if it may be said to have a genius—is diametrically opposed to the spirit of science. The latter depends upon investigation, study, testing, digging, smelting, assaying, melting, burning, distilling, analyzing, accepting and condemning, as the case requires, while Christianity says it has a revelation from an unknown God in the sky, which we must accept without proof, and without question. The voice of science says "*Study, examine, and learn.*" The voice of Christianity is "*Believe or be damned.*" Science tells us we must not believe without proof; that we must look into the causes of existences as we find them, and learn more and more as we extend our observations and investigations. Christianity tells us that its revelation contains all that man needs to know, that coming from God it is perfect and cannot improve. It provides for no change or progress, so far as its revelation is concerned. Science says: "Press forward, men; be not satisfied with old discoveries and old opinions; increase your investigations; dig deeper; climb higher; know more; believe less; learn all that is possible for you to know." Christianity says: "I have given you the ultimate of truth, the sum of all knowledge; it cannot be improved upon; it cannot be revoked; it cannot be excelled; you must look no farther, you must search no higher." Science commands in sonorous tones: "Doubt everything until you have proof upon which to found an opinion; believe nothing except upon evidence; insist upon

the facts in every instance; take nothing on tick." In thundering and authoritative voice Christianity vociferates: "Accept what I give you; believe without a question; have *faith*, FAITH, FAITH! that is all you need." Science says: "Distrust even what I say, until you know it is correct; always be convinced before you accept; learn ever, more and more, and thus be happy." Christianity replies: "Doubt nothing I declare unto you; accept, and live in glory in the city with golden streets, with crowns of diamonds upon your heads; but if you presume to doubt you shall be thrust down into the regions of darkness and subjected to fires of inconceivable intensity and for interminable ages." Science has its teachers, but they make no onerous demands upon its votaries; it imposes no burdens upon its followers, and kindly invites all to follow its peaceful lead. Christianity has its priests, and they place heavy loads upon the necks of their dupes; it imposes such burdens upon the people that they become wearied with life, and are dragged down almost to penury and exhaustion. Science sits lightly and wears a smiling and cheerful face for all. Christianity is sombre and forbidding, and while it points to the beautiful city of gold for the few that have *faith*, it ever exposes the horrid, yawning gulf of hell to the many who do not believe. The rule of science in the world has been peaceful, elevating, and happifying. It has not drawn the sword; it has not deluged the earth with blood. It has made the world better, wiser, and happier. Christianity has ruled with an iron hand. It has savagely used the sword, the scaffold, the stake, the rack, and the dungeon. It has caused millions to groan in terror, sorrow and anguish. It has blighted the happiness of mankind. Science has not purposely caused the death of a single individual in the world. Christianity has been most cruel and relentless; it has pursued its victims with hate; it has tortured them without mercy; it has laughed at the wretchedness it has caused. It has drenched the earth with the

blood of millions of the hapless victims it has slain. Science has been the leading element in the progress that man has made. It has given him knowledge, usefulness and power. It has been the great factor in the civilization of the world. It has been the real Savior of man. Take from the earth what science has done, and in the language of Ingersoll, "we would go back to chaos and old night. Philosophy would be branded as infamous, Science would again press its pale and thoughtful face against the prison bars, and round the limbs of Liberty would climb the bigot's flame." Take from the world what Christianity has done, and I insist the world would be the better for it. Fully seventy-five millions of hapless mortals would be returned to life : desolate lands would be restored to plenty and happiness; the heavy rule of popes, prelates and priests would be set aside and humanity would become its own ruler. Centuries of ignorance would be wiped out, and the reign of darkening creeds would seek the shades of oblivion.

Friend Humphrey, in your argument you exhibit much ingenuity and flippancy, but you cannot successfully deny the great facts pertaining to the subject under discussion. Science is classified knowledge. Christianity is a bundle of theological dogmas derived from Judaism and Paganism. The world had a respectable share of learning, science and philosophy before the birth of Christianity. Christianity originated with the unlearned. In its infancy it was embraced by the uneducated. At that time it did not foster and encourage the learning which had previously existed in the world. It destroyed books and discouraged literature. It insisted that the wisdom of this world was a damage to mankind, and that the knowledge how to escape the regions of sulphurous flames was all that man needed to know. When Christianity became a political power and gained supreme control over several countries, it did not seek to elevate learning and science, but within its domain the people gradually sank into ignorance and degradation. At the very time when in Moslem countries education was fostered, science was encouraged and schools of philosophy flourished, in Christendom these were all neglected, and numerous councils were convened to decide whether a son could be as old as his father; whether a ghost could beget a child; whether the God-nature or man-nature predominated in Jesus; whether they became one, or remained separate; whether God had a mother; whether she had an immaculate conception; whether women have souls; whether bread and wine were absolutely transubstantiated into the real body and blood of Christ; whether this miraculous diet should be partaken of by the priests when unmixed, and whether the wafer combined of the two should only be dispensed to the laity, and whether certain manuscripts written by unknown authors, should or should not be regarded as sent from heaven. Over these and other similar questions bishops and priests quarreled and fought; and science and mental liberty gradually lessened as theological dogmas became the ruling principle in Europe. The more the dogmas of Christianity triumphed the faster did science and human freedom go to the wall. After a few centuries of Christian supremacy the whole mass of the people were so ignorant that not one in a thousand could read or write, and even a large portion of the priests were unable to write their own names.

During this benign and heavenly reign of theological ignorance the Christian Institution *par excellence*, the "Holy" Inquisition, was established, and for nearly five hundred years this engine of cruelty was a terrible scourge to Southern Europe. Hundreds of thousands of hapless men and women, of all ages and of all conditions in society, were dragged before it, at all hours of the day and night, for the simple crime of daring to think for themselves and for not bending the knee with acceptable suppliance to the rule of ecclesiastical power. Here the poor wretches were

arraigned and put upon the torture rack without knowing who were their accusers or what were the offenses with which they were charged. Ecclesiastical demons presided over these diabolical institutions and submitted the wretched victims to the cruelest tortures their ingenuity was capable of inventing until the victim *confessed* to the satisfaction of the "Holy Inquisitor." The wretches were put upon the rack or the "wheel"; the crank turned a little more, and a little more, until the joints were torn asunder and the bones of the body broken one after another, and at intervals the hapless victim was again called upon to confess. A millionth part of the suffering thus damnably inflicted can never be known to the world. According to Victor Hugo five millions of human beings were thus murdered by the Christian Church in cold blood. Of the stake I need not speak. The horrors of the *auto da fe* are too well known to need description here.

Let me introduce an appropriate quotation from Mark Twain's Innocents Abroad: "We look out upon many objects of interest from the dome of St. Peters; and last of all, almost at our feet, our eyes rest upon the building which was once the Inquisition. How times changed between the older ages and the new! Some seventeen or eighteen centuries ago the ignorant men of Rome were wont to put Christians in the arena of the Coliseum yonder, and turn the wild beasts in upon them for a show. It was for a lesson as well. It was to teach the people to abhor and fear the new doctrine the followers of Christ were teaching. The beasts tore the victims limb from limb, and made poor mangled corpses of them in the twinkling of an eye. But when the Christians came into power, when the Holy Mother Church became mistress of the barbarians, she taught them the error of their ways by no such means. No; she put them in this pleasant Inquisition and pointed to the Blessed Redeemer, who was so gentle and merciful to all men, and urged the barbarians to love him; and she

did all she could to persuade them to love and honor him—first by twisting their thumbs out of joint with a screw; then by nipping their flesh with pincers—red-hot ones, because they are the most comfortable in cold weather; then by skinning them alive a little; and finally by roasting them in public. She always convinced those barbarians. The true religion properly administered, as the good Mother Church used to administer it, is very, very soothing. It is wonderfully persuasive, also. There is a great difference between throwing parties to wild beasts and stirring up their finer feelings in an Inquisition. One is the system of degraded barbarians; the other of enlightened, civilized people. It is a great pity the Inquisition is no more."

These terrors and inhumanities are the special *science* of Christianity. Here it showed its invention and its art. During the long night of religious darkness a man of learning was a rare exception. Duns Scotus, in the 13th century, was one, but where, for five hundred years before or two hundred years after, will you point out another like him? True, schools were kept up to a certain extent all through the dark ages, but what kind of schools were they? Not schools of science, but Christian schools, where dogmas, ecclesiasticism, and theological mysteries only were taught. The common branches of education were denounced by the magnates of the Church as being "profane" and ungodly. Gregory the Great sharply blamed St. Dizier for teaching grammar, and said: "It is not fit that a mouth sacred to the praises of God should be opened to the praises of Jupiter." The highest authorities, including Mosheim, Hallam, Guizot, Lecky, Draper, and others can be abundantly quoted to show the truth of the statements I have made, but my letter is already too long, and I must forego the pleasure at this time of bringing these writers to my support.

I am aware it is unpleasant to you to acknowledge and approve all the acts and persecutions of the Catholic

Church, but I cannot see how you can get by it. It looks bad for a man to deny his own mother and accuse her of base conduct. When a person "goes back" on his maternal parent he is regarded as being in a depraved condition. That the Romish Church is the parent of the Protestant Church is too patent to be questioned for a moment. As much as you are disposed to condemn her for her murders and persecutions, she is still your mother. Every dogma, every point of faith is retained by you; you have added nothing to the old system.

You would have it appear that the Greek Church has not been inimical to science. If she has not taken as much pains to fight it as the Romish division has done, her friendship for science has not been of such an ardent character as to induce her to make any special advance in its pursuit. I believe the Greek Church to this day has not distinguished herself in scientific education.

I freely admit that many Christians in the last two centuries have been friendly to learning and science, and that many have done much to increase the facilities of popular education; but this did not come from their ardent Christianity or their love for ecclesiasticism. It arose from their Liberalism and the spirit of progress and the genuine love of humanity inherent in their natures. Despite the selfishness and intolerance of the dogmas of Christianity, which causes its votaries to believe they are going to heaven with a select few to sing the joyful song of Moses and the Lamb through a blessed eternity while countless millions, by nature as good as themselves will be doomed to roast for countless ages, numerous Christians who from lack of knowing better, have accepted the creed in which they were born and educated, have evinced the grand characteristics of love of their kind which have actuated good men in all ages of the world and in all systems of religion. It is no more Christianity than other forms of creed that cause men to feel these implulses or to act upon them, but

it is the grand spirit of Liberalism which has shown itself in spite of religions and creeds—Christianity as well as others.

I think no charge can be brought against you for not claiming enough for your pet system. Like your brethren, you claim for it not only all the advancement science has made, but civilization, free government, etc., as well. Our government is often called a Christian government, and our popular institutions are called Christian institutions. These claims are untenable. Civilization is not dependent upon any creed nor upon any form of religion. Buckle and Draper have consistently shown that climate, meteorology, soil, and formation of country have had much to do with modifying civilization. Race and customs are also important factors in the process. The more the different races of men are brought into contact, the more the mind is stimulated and rendered active by other minds, the more general intelligence and civilization are promoted. Some races are more disposed to savagism and barbarism than others, and *per contra* it is the same with civilization; certain nations and races take more kindly to it than others. Some races are better mechanics than others, and some will gain a higher altitude in learning and science than others. The more intercourse is promoted, the more nearly all nations become one nation or one family, the better for all.

Are our laws Christian laws? By no means. The better part of them are from the Romans, while our most cherished institutions, as trial by jury, voting by ballot, etc., etc., are of ancient Teutonic, Saxon, and Pagan origin, probably handed down from the Druids of Northern Europe. In the extreme Christian countries in Southern Europe, trial by jury is hardly known even at the present day. It is as unjust for Christianity to claim the paternity of our civilization as of modern science. Moslemism is quite as much entitled to the honor as is Christianity, but neither that nor any system of religion is the source of

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civilization and science. They come not from creeds, religions, nor mythologies. They come not from a belief in mysticisms, superstitions, or supernaturalism. They are the legitimate heritage of man, despite of ecclesiasticism, priestcraft, and faith. It is a weighty question whether religions have not greatly retarded the progress of civilization, science, and mental liberty. So far as they have cramped and bound the mind of man, so far as they have curtailed the right of opinion and freedom of thought they have doubtless done it. You and many others think that religion is the great panacea, the great savior of the world. I do not. The world has had far too much of religion. It has been the blighting curse of thirty centuries. I turn lovingly and confidently to science, mental freedom, and civilization. These liberate the human intellect, loosen the mental fetters, and render mankind blessed and free.

Does it please you that scientific men have their little differences, and that they are sometimes impatient with each other? Unlike theologians, their contests are bloodless. They do not take life. How different the contests of scientists and ecclesiastics! The former are usually bound together by the ties of fraternal regard, while the wars of the latter have literally deluged the earth with blood. From seventy-five to one hundred millions of men, women, and children have been deprived of life by Christian wars. Science has never demanded a single human life. Christianity made slaughter, murder, and torture her principal business for more than a thousand years. You do injustice to Prof. Huxley. I think he has not been badly out of humor with any brother scientist. He is a gentleman of an equable mind, and not liable to fly into a passion.

You speak of the icebergs of science as they come slowly floating down from the great Northern Ocean, cold, creaking, and massive, but gently melting in the warm southern sun. You deem them unfit places upon which to erect habitations. You say they are bright with borrowed light;

but you are again sadly mistaken. Astronomy, geology, natural philosophy, chemistry, and mathematics do not shine with borrowed or false light. Nor are they icebergs. They are rather luminaries which shine with the steady brilliance of the sun. Neither are they lessening in size, nor melting away. On the contrary, they are growing and spreading, attracting more and more attention, and doing more and more good.

I fancy the iceberg that crossed your vision was the huge body of ecclesiasticism, mysticism, and theological fiction. This miserable iceberg has, for thousands of years, been floating around in the great sea of humanity, and for many centuries the old giant mass grew and spread in every direction, but thanks to the glorious orbs of science, intelligence, and truth, that great body of ice is steadily melting away. Its days are numbered. In comparatively a few decades it will be so reduced in size that it will neither obstruct our view of the horizon and the heavenly bodies, nor be a hindrance to the free navigation of the teeming waters of life.

I am glad to see you quoting so freely from Prof. Draper. Let me urge you as a friend to quote him often, and read him closely. You can hardly find a safer authority. I would gladly have quoted him more fully in this letter, but I have been so diffuse that I have allowed myself very little space for the purpose. I cannot, however, forego the temptation to make a single quotation from the last paragraph of his Conflict between Religion and Science: "As to the issue of the coming conflict, can any one doubt? Whatever is resting on fiction and fraud will be overthrown. Institutions that organize impostures and spread delusions must show what right they have to exist. Faith must render an account of herself to Reason. Mysteries must give place to facts. Religion must relinquish that imperious, that domineering position which she has so long maintained against science. There must be absolute freedom for thought. The ecclesiastic must learn to keep himself within the domain he has

chosen, and cease to tyrannize over the philosopher, who, conscious of his own strength and the purity of his motives, will bear such interference no longer."

Pardon me once more for writing so long a letter. I have endeavored to confine myself to the points you raised; and to correct your numerous errors has necessarily taken a good deal of space. Like yourself, I am willing to leave it with our readers as to which has the truth on his side. I have endeavored to show that the Scripture theory of cosmogony on which Judaism and Christianity are founded and the many impossible stories which form parts of the same book are utterly opposed to the plainest teachings of science and common sense. You have studiously avoided trying to reconcile the discrepancy, and, as I believe, because you fully realize the impossibility of doing so. If the Bible can be made to harmonize with the clear inculcations of science, I call upon you to perform the task. If you fail to attempt this work our readers may fairly infer that you shrink from the undertaking.

I have attempted to show that Christianity has not been the friend and foster-parent of science; that Christianity absolutely dragged the civilized world from a state where learning, science, and philosophy had long held sway down to ignorance, faith and degradation; that when Christianity had the supreme control in a large portion of the world it did nothing for science and education, but bound the heavy ecclesiastical collar of mental servitude and faith upon the necks of the people; that while Christianity had effectually suppressed learning and science in its own domain, its enemies, the Mohammedans, were establishing schools, fostering learning, and proving themselves the fast friends of education and culture; that it was this class of people that preserved science, and then generously bestowed it upon the Christian world. While many Christians of late have become to some extent disciples of science and are now friendly to it, they can only be looked upon as adopted

sons, and in embracing science they have to that extent proved recreant to the original precepts and practices of Christianity.

I am sincerely yours,

D. M. BENNETT.

PART III.

Is there a Stronger Probability that the Bible is Divine than that Infidelity is True?

MR. HUMPHREY.

Mr. D. M. Bennett, *Dear Sir:* As the vigilant farmer walks around his fields after a wind-storm has passed over them, to replace here a fallen board, and to readjust there a leaning post, so I will have to glance over my last letter, after the gust of your "Reply" has swept over it, to put things back where they properly belong.

Since you have asked the question, I will explain why some religious people wish to insert a recognition of God in the Constitution of the United States: It is to protect it from misunderstanding and perversion, in the face of recent Atheistic claims in regard to it. The Christians of eighty years ago did not think of such an insertion, although they were more particular about such matters than the Christians of to-day. This shows that in their time the Constitution was not viewed by anybody as an Infidel document. Perversion of a law often necessitates an amendment, not to change its character, but to bring it back to its original scope and meaning.

You failed to strengthen your claim to Peter Cooper. I will only add that there is not a copy of Paine's works in the Cooper Institute, while there are plenty of Bibles on the

tables of the reading-room. Does this look as if he were "one of your kind?"

All you have said of Cornell University can be disproved from the pen of President White himself. Referring to it, he says: "I might picture to you the strategy which has been used to keep earnest young men from an institution which, it is declared, cannot be Christian because it is not sectarian. . . . I might show how it has been denounced by the friends and agents of denominational colleges and in many sectarian journals; how the *most preposterous charges* have been made and believed by good men; how the epithets of 'godless,' 'infidel,' 'irreligious,' 'unreligious,' 'atheistic' have been hurled against a *body of Christian trustees, professors, and students*" (Warfare of Science, p. 144).

The silence of Herodotus about Jerusalem does not prove that that metropolis was insignificant. It might be shown in the same way precisely that Rome was an obscure, "semi-barbarous" town. Herodotus did not visit it, neither did he say a word about it. Your argument is a specimen of proving nothing by proving too much.

It is pleasing to see you beginning to give the names of some of your informants. I say *beginning;* for you still attempt to establish some of your points by an appeal to the testimony of "a friend," "a gentleman," "a trustworthy party," and "a personal friend." I entertain no disrespect for your friends; but in a controversy like this everything should be above-board. Anonymous testimony is as worthless here as it would be in a civil court.

You still ignore the distinction between Protestantism and Catholicism. This is neither philosophical nor ingenuous. There is neither sympathy, connection, nor coöperation between the two. Would it be right to hold the Government of the United States responsible for all the past acts of Great Britain, even if the latter is in some sense our "mother country"? So it is a flagrant injustice to charge

the two innocent sections of Christendom with the errors and iniquities of Romanism.

I did not, as you insinuate, say a disrespectful word of true science. I spoke lightly of only the adulterated and counterfeited article.

You still insist that the ancient Jews were "semi-barbarians." I have already produced such an array of facts as utterly disproved this. How could they be "semi-barbarians" after sojourning for centuries in Egypt, at that time the most civilized country in the world? How could they be "semi-barbarians" when they were among the first to possess and foster the art of writing? How could they be "semi-barbarians," and be familiar with "many books?" (Ecc. xii. 12.) How could they be "semi-barbarians" and possess such a collection of wit and wisdom as the book of Proverbs? How could they be "semi barbarians" when they had among them, ever since the days of Jacob, an idea that has made Darwin famous? I refer to the "variation of species under domestication" (Gen. xxx. 37–43). How could they be "semi-barbarians" when a queen of Sheba "came from the uttermost parts of the earth to hear the wisdom of Solomon"? How could they be "semi-barbarians" and have one of the grandest Temples on the face of the earth? The difficulty to believe in the real existence of such a Temple is entirely removed by the fact that we have the architectural *plan* of that Temple to-day in the Jewish Scriptures. As we would understand that the age of Pericles was famous for its Art, even if we had nothing to show it except the conceptions of Phidias expressed in plans, sketches, and drawings, so we know from the conception and plan of a magnificent Temple, still before us in the Sacred Scriptures, that Solomon's was a Golden Age. As to the remains of that edifice, antiquarians disagree somewhat. It is not claimed that many remains have been found. What deeper and wider excavations may discover, is yet to be seen. Hitherto, whatever was imagined to be

a relic of the ancient civilization, has either been destroyed by prejudice or carried away by superstition. Still, Prof. Rawson stands almost alone among travelers in saying that there are *no* indications of an ancient civilization in Palestine.

Now as to the "mythical theory": it certainly *is* on the wane. Baur, Bauer and Strauss are falling into disrepute. The halls of Tübingen are emptier than of yore. Dr. Schliemann's "Troy and its Remains" is showing that much of what the world had consigned to Mythology may, after all, belong properly to History.

Were I disposed to taunt you, I would still insist that Paine was a "myth." Doubtless you saw what somebody *said* had been Paine's grave. How did your informant *know* that the person who carried the remains (?) away was Wm. Cobbett? How do you *know* that those men who *said* they had "conversed with Paine" were not deceived? Have you not seen men who thought as firmly that they had "conversed" with ghosts? The story of Paine's skeleton hanging in a book-store, and then taken into a pottery to be ground, and mixed with clay, to be "made into ornaments, trinkets and keepsakes," is at once horrible and incredible. Paine—if such a man ever existed—was treated about as disrespectfully and barbarously as Hypatia. I guess, Bro. Bennett, you will have to settle down in the conclusion that Thomas Paine was a "myth," since it is as difficult to find his "remains" as those of Solomon's Temple.

Your dialogue between "Christianity" and "Science" is an innocent little thing. I have only to say that "Christianity," in this case, as in many others, has either been incorrectly reported, or else it has been personated by an enemy. I repudiate your ventriloquous dialogue altogether.

Your attempt to wash the "damned spots" of blood from the hands of the French "Freethinkers" is, of course, an utter failure. Seas of sophistry and explanations can neither scrub them out nor cover them up. The "Reign of

Terror" was nothing more than "Freethought" embodied in free deeds. Many of the leaders of that "Reign" were Atheists. Several of them, however, and notably Robespierre and Paine, believed in the existence of a God. But they were all *Infidels* of some description.

You affect great nausea over some of the *plain narratives* of the Bible. It is true the sacred writers were more anxious to give the *whole truth* than to accommodate deranged stomachs. But will you please explain why Infidels are so much given to placing their hands on their noses when they approach the Bible, while they regard greater stenches in their own authors as sweet bouquets. Rousseau's writings are full of the grossest indecencies. Some of Michelet's works seethe with sensuality. A great deal of Byron's poetry is saturated with impurity. Voltaire's *Pucelle* stinks with obscenity. Diderot's *Bijoux Indiscrets* is simply a literary dunghill. Some of Dumas' novels are unfit for the walls of a water-closet. As Theodore Parker said, "there was a *tinge of lowness*" about your Pope, Thomas Paine. Victoria Woodhull—another "Liberal" champion—has been delivering her tongue—I will not say *mind*—of such stuff as might well bring the blush to the cheeks of rakehells and strumpets. Yes, and "*reform*" journals like the Boston *Investigator* and THE TRUTH SEEKER contain weekly advertisements of "Marriage Guides," "Plain Talks," "Sexual Physiology," and "Spermatorrhea" doctors (?)! Even my esteemed Friend Bennett has defended and lionized men like John A. Lant, George Francis Train, E. B. Foote and Charles Bradlaugh, who have been convicted of circulating *obscene literature*. All this shows that "Freethinkers" feign vomiting over the "indelicacy" of the Bible, not because they are of such exquisite refinement and dainty modesty, but because they want some excuse for opposing a book which they dislike for other reasons.

Our third proposition is as follows: THAT THERE IS A STRONGER PROBABILITY THAT THE BIBLE IS DIVINE THAN THERE IS THAT INFIDELITY IS TRUE.

1. I will base my first argument on Phrenology. I do this mainly because the teachers of that system persist in calling it a "science," and because many Infidels profess to accept it. We are taught that the "Moral and Religious Faculties" occupy the central and highest place in the brain. They constitute what is termed the "crown of the head." A symmetrical and "large" development of these faculties is indispensable to a perfect manhood (Fowler's Phrenology, pp. 123-159). How *deformed* a human being would be with the top of his head scooped out half way to his ears! But that is what a consistent Infidel would call a faultless cranium! This is not the only sense in which Infidelity would fain deprive man of his *crown*.

2. Infidelity is always flattering human nature. We hear a great deal about the nobleness of the natural heart, and about the "Oracle of reason." If we may take the Infidel's word for it, the average sentiment of mankind is perhaps the highest standard of Truth.

I am willing to decide our case in this court of appeals. There is an innate and indestructible conviction in the average mind that Godliness is better than Godlessness; that Piousness is better than Impiousness; that Religion is better than Irreligion; that Puritanism is better than Impuritanism; that Fidelity is better than Infidelity.

3. Infidelity cannot be true because it is not self-consistent. What can be more contradictory than Atheism and Pantheism? Materialism and Spiritualism? Positivism and Nihilism? These cardinal *isms* do not differ merely on the surface, and in non-essentials. They are antagonistic and irreconcilable in their heart of hearts. They cannot, therefore, all be right. But which is true? That is a question which can never be settled on the Infidel principle. A decision, declared by any one, would be "dogmatism"; and

"dogmatism," we are told, has no place in the world of "Liberalism."

4. Infidelity is inferior to the Scriptures because that, from its very nature, it is *disintegrating* and *disorganizing*. You cannot constitute government of any kind without forming and adopting a code of laws. But the moment you do that you encroach on the "sovereignty of the individual." The citizen is not then permitted to follow his own inclination in all the affairs of life. In other words, a civil creed has been made for him; and that is unutterably repugnant to "liberal" notions. In the language of a modern Atheist, noted for his *diarrhœa verborum*, "Every creed is a rock in running water; humanity sweeps by it. Every creed cries to the Universe 'Halt!' A creed is the ignorant past bullying the enlightened present." As mankind is everywhere adopting not only religious but social and civil creeds—laws and constitutions—it is plain that Infidelity is an enemy to compacts and organizations of all kinds. If "Freethinkers" are law-abiding citizens, it is because they are inconsistent. They withhold from civil enactments the objections which they bring against every *religious* declaration of principles. Were the Infidel doctrine to be applied simultaneously to *everything*, the whole world would be in a state of hopeless anarchy in twenty-four hours!

But in spite of its inconsistencies and restraints, the dissolving and disorganizing character of Unbelief is very manifest. Pure Infidelity has produced no "Orders," "Brotherhoods," or "Societies." It has created no institutions of charity or learning. Of course, it is doing its utmost to annihilate the Church. Its self-styled "advanced thinkers" are endeavoring to sever the golden bonds of the family. The most godless nation within the limits of civilization—the French—are the most seditious and ungovernable. The history and the teachings of Infidelity prove that its tendency is to universal disintegration and decomposition—that is, universal death, since death is only dissolution. But this is an evidence of its dangerous and destructive character. What can men accomplish merely as individuals? Where may man find joy and blessedness as he can within the sacred covenants of Friendship and Wedlock? What hour was more auspicious to the world than that in which "WE THE PEOPLE" took a solemn oath to honor, obey, and defend our National Confession of Faith—the Constitution of the United States?

The Bible encourages by precept and example *the organising Principle*. It gives no uncertain sound as to the sanctity and inviolability of the Family. It teaches obedience to lawfully-constituted and righteously-administered government. It has created the Church to promote man's moral and spiritual well-being. It teaches that "in union there is strength."

In the proportion that an organizing and integrating, *i. e.* a *vital* Principle is superior to a disorganizing and disintegrating, *i. e.*, a *fatal* Principle, the Holy Bible is superior to Infidelity.

5. The Bible inculcates and Christians exercise more *Sincerity* than Infidels practice. The words "sincere," "sincerely," and "sincerity" are found about sixteen times in King James' Version. The same idea is set forth by many equivalents in words and phrases. Insincerity is one of the things which the Sacred Writings condemn most unsparingly.

How the Apostles showed the depth of their convictions by their incessant labors! How subsequent believers have evinced their earnestness by their adherence to principle, even under persecution and in death! The myriad churches of Christendom attest the sincerity of those who erected them. Doubtless the wolf of hypocrisy has stolen oftentimes among the sheep. But notwithstanding all, the Christian Church exhibits far more Sincerity than her opponents.

A great many Infidels have betrayed their life-long hypocrisy by their death-bed misgivings and confessions. Others

have shown either fear, duplicity, or both, by not announcing their views until the close of their lives. Dr. Johnson used to say that "Bolingbroke was a scoundrel and a coward; he loaded a blunderbuss against Christianity which he had not the courage to fire during his life-time, but left half a crown to a hungry Scotsman to draw the trigger after he was dead." And Thomas Paine, about whose "honest convictions" and "boldness" we hear *so much*, said he believed it would be best to postpone the publication of his Deistical thoughts "to the latter part of life." If these men really believed that the principles they had to disseminate would be a blessing to the world, was it not a *crime* to withhold them so long? and did their delay not prove either that they did not care about benefiting mankind, or that they did not themselves believe what they had to say?

The insincerity of Infidels is shown farther by the scantiness of their efforts to propagate their ideas. Avowedly Infidel journals are not well supported. "Freethought Lecturers" have to do a prodigious amount of advertising, drumming up, and indirect self-puffing, in order to squeeze out a sufficient number of engagements to keep them in motion. All the Infidels in America have not zeal enough to remove the debt-incubus ($70,000) from the *only* structure between the two oceans erected and dedicated to the memory of Paine! In the great city of New York, the Infidels have never founded a building for their own use. The most they have done was to "hire a hall." And even in that they have not exhibited much generosity. "SCIENCE HALL!" That *sounds* well a thousand miles away. But when the place is actually visited, it will be found to be a dingy little back room with neither scientist nor scientific apparatus near it. If it is so important that the world should know the doctrines of Deism, Atheism, Spiritualism, Materialism, Free-Love, etc., why is it that the Infidels of Europe and America do not keep a legion of home and foreign missionaries continually at work? It is true Mr. Ingersoll—having

nothing else to do—has gone to the California heathen to tell them about *his* "Ghosts" and "Bob"-goblins. But alas! his glad tidings are not for the poor. There is an "ADMISSION FIFTY CENTS" between the masses and the "*Free*-thoughts" of the "*Free*-thinker." And then, Mr. Ingersoll is—I hope I give no offense—only *one* man. The laborers are indeed few on the Infidel field. All this goes to show how shallow and inactive is the conviction and sincerity of skeptics generally.

Other things being equal, the greater the sincerity, the greater the merit. But "other things" *are* equal, and more than equal on the side of the Bible and its believers. Hence, the superior Sincerity of Christians, as compared with Unbelievers, goes to establish the affirmative of our proposition.

6. There is another fact worthy of serious consideration: *Immorality is consistent with Infidelity.* I do not by this mean that all unbelievers are bad men; but that, if they were so, no one would feel that they were at variance with "Freethought." It is quite true that many professors of religion have been guilty of unlawful practices. But everybody felt that they were acting contrary to their profession and principles. Everybody exclaimed, *How inconsistent!* Everybody thought they should be censured or excommunicated. And the Church is continually doing this. Little does the outside and fault-finding world know of her concern for her erring ones. But it ought to see that she does not permit sin to pass unnoticed. You and other Infidels seem to take ecstatic delight in recounting the vices and crimes of men who were once ministers. But we may show by these very men the infinite superiority of Christianity over Infidelity. Even suspicion will degrade the standing of a clergymen. Those who have been convicted of immorality have been deposed. They have ceased to be preachers; and it is improper to speak of them as such. This fact, backed by the public sentiment, proves that *Immorality and Christianity are inconsistent.*

But with Infidelity it is not so. An Infidel cannot injure his standing, *as an Infidel*, by anything he may do. No injustice or vileness on his part could bring mankind to feel that he had violated his principles. This can be shown from history. Bolingbroke could be a "notorious libertine"; Byron could be a scandalous debauchee; Shelley could leave his wife, even when she was with child, and break her heart by living with a "companion"; Girard could quarrel with his wife until she became insane; Chesterfield could advise his bastard son to be a whore-master; Rousseau could live in adultery, and send his illegitimate children to the Foundling Hospital; Voltaire could perjure himself, tamper with legal documents, spend years "platonically"(?) with a female that was never his wife; Collins, Ralph, and Keith could "greatly wrong" Franklin; John Stuart Mill could associate with a "lady friend" in a way that would have blasted the name of a clergyman; Auguste Comte could mislead a living woman, and worship a dead one; Paine could live with Mrs. Bonneville, and be "godfather" to her youngest son "who had been named after him"; Goethe could be himself the Mephistopheles who defiled and ruined many a poor Marguerete; Gen. Charles Lee could be unfaithful to his trust; Tweed could steal millions from the city of New York; S. S. Jones could seduce another man's wife; Dr. Dillingham could be indicted for practicing abortion; George Francis Train can act the fool to his heart's content; Victoria Woodhull can be the quintessence of nastiness—all these could be all this, and nobody thinks any the less of Infidelity! Nobody ever remarked that they were at all inconsistent with "Liberalism." They did the cause no harm.

You may array all the counter-charges you please. But the fact will still remain that Christianity condemns immorality, while Infidelity is consistent with it, and encouraging to it. This was the deliberate judgment of Franklin, when he said in his Autobiography that "immorality and injustice *might have been expected from a want of religion*," and when he asked in one of his letters: "If men are so wicked *with* religion, what would they be *without* it"?

The Bible, that prohibits "all appearance of evil," is certainly superior to Infidelity, which is both inviting to, and consistent with, every species of iniquity.

7. Infidels are full of all the short-comings with which they charge Christians. They are *bigoted*. It is said that the word "bigot" originated with Rollo, who, when he was required to kiss the foot of King Charles in return for the province of Neustria, replied, "*Ne se, bi Got*"—Not so, by G—d In this sense of using profane language, "Freethinkers" are generally the greatest bigots in the world. Col. Ingersoll is "matchless" at cursing and swearing. And they are bigoted in the sense of being "unreasonably devoted to a system or party, and illiberal toward the opinions of others." How many of them boast that they never go inside of a church! How few of them give the Christian side a candid and thorough study! Such books as I mentioned in my last letter are not examined by the mass of Infidels. Many of them heartily hate everything and everybody that is religious. All this is *bigotry*.

Infidels are *illiberal*. We have already shown that they are so with their money. They have endowed scarcely any institutions of learning. They support no charities. The best hospitals of Germany, France, England, and America are under religious auspices. I have before me a "Handbook of the Benevolent Institutions and Charities of New York for 1877." The Jews, the Catholics, and all the Protestant denominations have a noble record. But it does not appear that the Infidels are supporting one hospital or benevolent institution.

Neither are they "liberal" even toward each other. There was a furious rumpus at one of the "Liberal Club" elections not many weeks ago. Do you not rather think the *Investigator* is trying to "freeze" out THE TRUTH

SEEKER? Less than a century ago Infidels beheaded Infidels in Paris. Hume and Rousseau had a most violent quarrel. The "Liberal" Pike shot the "Liberal" Jones because the latter had been *very* "liberal" with Mrs. Pike.

They are extremely illiberal to professing Christians. When rumors are afloat about a minister or a church member, they always believe the worst, and that before there is *proof* of guilt. If they can help it, they will tolerate nothing that has the least savor of religion in it. Stephen Girard represented the character of their "Liberalism" when he made an imperative stipulation in his will that no minister should ever enter Girard College. Several of the originally orthodox Universities of Germany have permitted Rationalism to be taught in them; but there never was an institution under Rationalistic or Infidel control that would tolerate evangelical instruction within its walls.

Infidels are *hypocritical*. According to Infidel writers, they are *very* hypocritical. How often do we see and hear the assertion that there are ever so many that are Infidels at heart, who yet allow themselves to pass for orthodox in society, in the Church, yea, and in the pulpit. As far as this is false, it proves that those who say so are liars. As far as it is true, it proves that Infidels are craven and sneaking hypocrites. Toland professed to be a "Freethinker" and a "good churchman" alternately, as self-interest dictated. When Voltaire was over fifty years of age, he dedicated one of his plays to Pope Benedict XIV, wrote to him as his "Most Blessed Father," and "Head of the true religion," requesting his benediction, and closing with these words: "*With the profoundest reverence, I kiss your sacred feet*" (Voltaire's Works, trans. by Smollett and Francklin, London, 1763, Vol. xxv, p. 16). It is plain from this that Voltaire was either a Catholic in heart, and an Infidel dissembler, or else he was an Infidel in heart, and a Catholic dissembler. But have it as you will, he was a hypocrite. We have seen already that Thomas Paine *pretended* to be a believer in the

Christian Religion during the period of the Revolution. It is on record that David Hume advised a friend to take false vows, and preach doctrines he did not believe, in order that he might get the emoluments. For myself, I have always been suspicious of the pretended respect of Materialistic editors for Spiritualism.

Infidels are *superstitious*. If anything is a greater exhibition of superstition than Spiritualism, I would like to know what it is. The majority of the "clairvoyants," and "astrologers," that disgrace our cities are "advanced" Spiritualists, or some nondescripts in that neighborhood. I am really surprised to find THE TRUTH SEEKER, that pretends to be so opposed to impostures of all kinds, advertising "astrologers." Quite recently a gentleman in Washington was offering for sale Thomas Paine's old spectacles and shoe-buckles (TRUTH SEEKER, March 3, 1877). Verily! some Infidels have come right down to venerating relics! I have heard that extremes meet; and lo! an instance—the Catholic and the Infidel meeting devoutly at the sacred shrine of the *Relic*, the one kneeling in the presence of Peter's sandal, and the other bowing before Paine's spectacles! O, what a spectacle!

Infidels exercise *blind credulity*. You will perhaps regard this as the keenest cut of all. But nothing can be more true. How many there are who believe everything they see in Infidel papers! They do not verify what they read. They simply sit down to *swallow*. Skeptics talk a great deal about the conclusions of science. But can *they* personally follow the astronomer through his computations? Can *they* personally accompany the geologist step by step until he arrives at his inferences? Can *they* personally comprehend and *see* all the intermediate "evidences" of Evolution? No; not one in ten thousand is able to do this. They merely accept *by faith* the conclusions of others. As far as they *themselves* are concerned, it is "going it blind."

Infidels are very much given to copying one another.

How many have got into trouble because they quoted Voltaire, imagining that he was a reliable historian! Perhaps you will allow me to say that your own "World's Sages, Infidels, and Thinkers" is far from being trustworthy. Many of its claims, assertions, and implications are *demonstrably* incorrect. Now I do not impute this to dishonesty in my friend Mr. Bennett. I do not believe that he would intentionally play the Ananias with the gold of Truth. I ascribe it entirely to his unfortunate combination of credulity and incredulity. He believes too much evil and too little good about Christians, and he believes too much good and too little evil about Infidels. The action of incredulity always begets an equally great reaction of credulity.

Infidels are *unprogressive*. The Paine sect of unbelievers is producing very little that is new. Nearly a century has passed, and yet nothing better to offer a "thinker" than the "Age of Reason"! Too bad! Voltaire's "Philosophical Dictionary" is still kept in circulation, fraught with the ignorance and blunders of more than a hundred years ago! The Infidels of to-day are living on old hash, cold hash, and rehash.

All this goes to show that "Liberals" have every fault which they impute to Christians. They call themselves "Reformers," but they are not reformed. They imagine they are "advanced" and "progressive," when in reality they are only going ahead like the crab—backwards. And they are more hopeless than anybody because they fancy they are superior to everybody.

My article is already long, and I must break off right here. I trust that the reader has received some assistance to see that Infidelity cannot be true, 1. Because even Phrenology condemns it. 2. Because the average sentiment of mankind is against it. 3. Because it is hopelessly self-contradictory. 4. Because it is a disorganizing, fatal principle. 5. Because it is comparatively insincere. 6. Because it is consistent with immorality. And 7. Because

Infidels, though they style themselves "Reformers," have all the imperfections of those whom they condemn and persecute.

I beg pardon, if occasionally I have been a little ironical or sarcastic. I want to close with a good feeling all around. I cherish the best wishes for my doubting friends. I would that, as searchers for Truth, they would take for their example some model man, like Sir Isaac Newton. In him met all the elements of complete manhood. He was as pure as the snow-flake, and as strong as the granite. He was as simple as a child, and as profound as Nature. He combined in his soul the critical and the devout, the manly and the godly. To be one such a man is better than to be a thousand kings. Yours with respect, G. H. HUMPHREY.

MR. BENNETT.

REV. G. H. HUMPHREY, *Dear Sir:* I fancy I see you walking over your domain endeavoring to repair the damages of the storm of argument which so recently swept over it. I see you anxious to replace and readjust the posts, etc., which you had so carefully planted, and that the task is too hard for you. But I perceive, too, that you have the faculty, where you cannot remedy the effects of the storm, of quietly letting it pass and of saying nothing about it. Where you were damaged the most and your posts are completely gone, you say not a word.

In your subsequent efforts to recover from the damage you become excited and wild. You remind me of a discomfited champion of the prize ring who has received such stunning blows that his head rings and swims, his face bleeding, his eyes swollen and closed, his strength exhausted, and he strikes wildly and frantically in all directions without object or aim. What have the adver-

tisements in the columns of THE TRUTH SEEKER and other journals, the treatment of spermatorrhœa, the sale of medical works, astrology, Paine Hall, Science Hall, The World's Sages, George Francis Train, Mrs. Woodhull, John A Lant, and many other things you strike at and clutch at, to do with the subject under discussion? Where your posts were entirely swept away, I see you fain would set up new ones, but they will hardly serve you. I fancy you appear to better advantage on "the back seat of the car of Progress," throwing out your hand-bills, claiming great scientific achievements for Christianity than in the role of a post-setter and defender, or as a bully in the P. R.

I can hardly notice all the points you touch upon, but you make so many glaring misstatements and misrepresentations that I cannot let all pass unnoticed. While I have you under my charge I feel a certain responsibility for your conduct, and cannot let you make misstatements without applying a gentle corrective. I fear your cause is not a good one if misrepresentation is necessary to help you out. It may be set down as an axiom that *Truth never needs falsehood to sustain it.* You doubtless think with Paul, your guide and authority, that falsehood and guile may serve a good purpose in certain emergencies (Rom .iii, 7, "For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner," and 2 Cor. xii, 16, "But be it so, I did not burden you; nevertheless, being crafty, I caught you with guile"), but the clearest judges do not accept falsehood and guile as proper factors in making up the most excellent moral character or as the best agencies with which to effect good works. Let me point out some of your departures trom truth.

1. You say I failed to strengthen my claim to Peter Cooper. I think not. I proved that he admitted that he was a heretic. He is not orthodox, and will so admit to you if you call upon him. What if Paine's works are not in his library and the Bible is? He did not select the books for the library. He does not believe all contained in the books in the library, nor discard all in books not in it. The Life of Paine and Voltaire's Writings are there, and if your argument proves anything, Peter Cooper must believe them. On a certain occasion, in a short speech at a public meeting in his hall, Mr. Cooper admitted that he did not regard the Bible stories of the creation, the fall of man, and the flood, as being literally true, but as mere legends. Besides, let me inform you that Paine's Work's *are* in his library—now, if not when you looked for them.

2. You say all I have said about Cornell University is disproved by the quotation you make from President White. Not so. It does not disprove a word of it. The assertions I made are true and must stand. Of course, he wishes to have religious young men attend his school, and he caters somewhat to them, but neither he nor acting-President Russell are believers in the central dogmas of Christianity.

3. The silence of Herodotus about Jerusalem and the Temple is a proof that they were not in existence, or were not worthy of remark. He visited Syria twice; and as Palestine is included in Syrla, had there been such a city, such a nation, or such a temple, he assuredly would have known it and described them. He may also have visited Rome, and his allusions to that city may have been in the portions of his works that were lost. What he wrote about Syria is not lost, and he says not a word about that part of it where the nomadic Jews resided.

4. You misrepresent Prof. Rawson. You say he stands alone among travelers in holding that there are no indications of ancient civilization in Palestine. He has not claimed that there are no proofs there of an ancient civiliza tion. He readily admits it, but claims they are not proofs of *Hebrew* civilization. There are ruins there of Egyptian, Grecian, Roman, and Arabic origin, but nothing distinctively Jewish. Neither does he stand alone in this position.

Dr. Robinson practically admits the same, and is confirmed, as I showed in my last, by Captains Wilson and Warren.

I see you dislike to acknowledge the fact that the Jews were semi-barbarians, but you may as well do so with the best grace you can. Their being degraded slaves in Egypt would not disprove it. Slaves are not apt to be far advanced in education and civilization. Your attempts to prove that they were not barbarians by referring to the silly story of Jacob and his ringed and streaked sticks, and about Queen Sheba coming "from the uttermost parts of the earth," seem to me weak and sophistical. Where are the "uttermost parts of the earth" located? That the Jews were barbarians it is only necessary to state that they offered as sacrifices both animals and human beings. For an instance of the latter, I will refer you to the case of Jephtha and his daughter, and to Leviticus xxvii, 28 and 29. "Notwithstanding no devoted thing that a man shall devote unto the Lord of all that he hath, both of man and beast," etc. "None devoted of man shall be redeemed; but shall surely be put to death." That they also ate human flesh I will refer you to the following passages: Deut. xxviii, 53–57; Lam. iv, 10; Ezekiel xxxix, 18, and Bar. ii, 3.

5. It is hardly fair in you, after I had given you Prof. Rawson's name and address, and after you had called upon him several times, to still insinuate that I withhold authorities. I will in all cases give them where it is necessary. The statement that Peter Cooper calls himself a "heretic" is from Mr. Egbert Hasard, a cultivated and well-known gentleman.

6. Your repetition that the excesses connected with the French Revolution and the Reign of Terror were a part of the programme of Freethought is most untrue. If you assert it a thousand times, it is still untrue. They were wholly political in character and origin. The Reign of Terror began with the reign of Robespierre, and continued while he was in power. He was the leading spirit of the

times; and for proof that he was a Christian, a religious fanatic, I will refer you to Chamber's Encyclopedia, and to Thiers' French Revolution, vol. ii, p. 376, and vol. iii. pp. 11, 12.

7. You say: "Infidelity is always flattering human nature." Untrue. It simply aims to tell the truth about it and to show how much it is capable of doing. Christianity is always demeaning human nature, insisting that it is totally depraved and incapable of itself of doing anything good or praiseworthy. The doctrine of *total depravity* leaves no room for good in the human heart. Infidelity in this respect teaches truth, and Christianity falsehood.

8. You say: "Infidelity is not self-consistent." It is perfectly so. However difficult it may be to decide the nature of a Supreme Power, or whether we have an individual existence after this life, the rejection by all classes of Liberals of the absurd dogmas upon which the Christian religion is founded is perfectly consistent and perfectly correct.

9. You insist that Infidelity is inferior to the Scriptures because it is disintegrating and disorganizing. Incorrect. While Infidelity does not form creeds and dogmas, it accepts the moral law of doing the greatest good to our fellow-beings, compatible with individual rights. Infidelity is superior to the Scriptures because it rejects the supernatural, it is less contradictory, less obscene, less bloody, less murderous, less cruel. Do you pretend to say there is more diversity of opinion among Infidels than there is among Christians with their hundreds of modifications and differences over which they have contended and fought for nearly twenty centuries?

10. You say "the history and teachings of Infidelity prove that its tendency is to universal disintegration and decomposition—that is, universal death." This assertion is entirely devoid of truth. Pagan and anti-Christian nations have been as much devoted to the organization of families and societies as Christendom has ever been. Pagan sages

and philosophers have never been excelled in their inculcations respecting the sanctity of home, duties to parents, children, and all members of society. I refer you to the Institutes of Menu, the teachings of Zoroaster, Buddha, Confucius, Mencius, Bias, Socrates, Epicurus, Plato, and numerous others of later date.

11. You declare that "Advanced thinkers are endeavoring to sever the golden bonds of the family." Untrue. The leading thinkers and reformers are seeking to make family love and family happiness more perfect and more productive of good. As a complete refutation of your assertion, let me refer you to the lecture of Col. Robert G. Ingersoll, our leading exponent of Liberalism, upon the "Liberty of Man, Woman and Child," which appeared in the last issue of THE TRUTH SEEKER, and which contains eloquent appeals for the sanctity of the home and marriage relation. The marriage ceremony itself is an Infidel institution. It originated with the pagans, and was adopted from them by the Christians. It was your *organizing* Jesus who taught: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke xiv. 26). When making such sweeping charges as you do, you should adduce some proofs. Who are they who are "endeavoring to sever the golden bonds"? Either name them or cease to make the charge.

12. You next say, "If Freethinkers are law-abiding citizens, it is because they are inconsistent." It is a marvel to me how a man who makes any pretension to sanity and truthfulness can make such a reckless assertion. Freethinkers are law-abiding citizens for the same reason that all good people are who recognize the necessity of law and order in the regulation of society.

13. Again, you say: "Were the Infidel doctrine to be applied simultaneously to everything, the whole world would be in a state of hopeless anarchy in twenty-four hours." I do not know how a man could insert more untruthfulness and absurdity in a single sentence. There is not a word of truth in it. Infidelity is simply a denial of the supernatural origin of the Bible and Christianity. Nine tenths of the inhabitants of the world are disbelievers in this divinity, and they still do not exist in a state of anarchy, but are absolutely more orderly and moral than Christians. Verily, my friend, you have taken the text for your last letter from Rom. iii. 7 previously quoted; and, of course, to a man who can accept such immoral teachings as the word of God, truth must always be subservient to the interests of his creed or of himself. The evil effects of a thorough belief in the Bible are making themselves manifest.

14. You have the hardihood to assert that "Pure Infidelity has produced no orders, brotherhoods or societies; it has created no institutions of charity or learning." Wholly untrue. Nations not accepting Christianity have produced far more orders, societies, brotherhoods, associations, and the like than Christianity has done. There are at the present time in the world hundreds, yea, thousands of societies and associations under Infidel auspices. They have established numerous colleges and institutions of learning and charity. Do not be so blind or narrow-minded as to think that Christianity has done all that has been effected in this line.

15. You say; "The Bible inculcates and Christians exercise more sincerity than Infidels practice." A most ridiculous absurdity, and not susceptible of proof. No class of people in the world exercise mere sincerity than Infidels; and as proof I assert the fact that to maintain their honest convictions they bear the opprobrium, abuse, and condemnation of the votaries of theological mysticism who belong to the popular respectable (?) class. It takes a sincere, honest, and truly brave man to be a good Infidel.

16. You reiterate the threadbare untruth that "a great many Infidels have betrayed their life-long hypocrisy by their death-bed misgivings and confessions." It is perhaps

harsh to tell a man he utters a falsehood, but in this case it is mild language to do so. The charge is as false as the doctrine of hell! No distinguished Infidel has confessed his error on his death-bed, nor recanted his views, and I defy you to prove where one has. But there are thousands of cases where Christians have died in great doubt, and in utter fear and terror. "Martin Luther despaired of the salvation of his soul. Shortly before his death his concubine pointed to the brilliancy of the stars of the firmament: 'See, Martin, how beautiful that heaven is.' 'It does not shine in our behalf,' replied the master, moodily. 'Is it because we have broken our vows?' resumed Kate, in dismay. 'May be,' said Luther. 'If so, let us go back.' 'Too late, the hearse is stuck in the mire;' and he would hear no more. At Eishenben, on the day previous to that on which he was stricken with apoplexy, he remarked to his friends: 'I have almost lost sight of the Christ, tossed as I am by these waves of despair which overwhelm me, and after a while he continued, 'I who have imparted salvation to so many cannot save myself.' . . 'He died forlorn of God, blaspheming to the very end.' Schusselberg, a Protestant, writes thus of the death of Calvin: 'Calvin died of scarlet fever, devoured by vermin, and eaten up by an ulcerous abcess, the stench whereof drove away every person' (*Theol. Calvin*, t. ii. p. 72). 'In great misery he gave up the ghost, despairing of salvation, evoking devils from the abyss, and uttering oaths most horrible, and blasphemies most frightful.' John Hazen, a disciple of Calvin, and an eye-witness of his death, writes thus: 'Calvin died in despair. He died a death hideous and revolting, such as God threatened the impious and reprobate with.' And he adds: 'I can vouch for the truth of every word, because I have been an eye-witness' (*De vita Calvin*). Spalatin, Justus, Jonas, Isinder, and a host of other friends of Luther, died either in despair or crazy. Henry VIII. died bewailing that he had lost heaven, and

his worthy daughter Elizabeth breathed her last in deep desolation, stretched on the floor—not daring to lie in bed, because at the first attack of her illness she imagined she saw her body all torn to pieces and palpitating in a cauldron of fire" (Plain Talk about Protestantism of To-day, by M. Segur).

How did your own dear Savior leave this world? In utter fear and terror, crying out in mental agony, "*Eloi, Eloi, lama sabacthani!*—My God, my God, why hast thou forsaken me!" How different the death of these great lights of your Church from the courage and calmness displayed by Socrates, Bruno, Spinoza, Mirabeau, Hume, Voltaire, Volney, Hobbs, Bolingbroke, Rousseau, Gibbon, Jeferson, Ethan Allen, Paine, Kneeland, Theodore Parker, John Stuart Mill, Michael C. Kerr, and hosts of other unbelievers who died peacefully and placidly, without the slightest fear. "In all my experience," says the Rev. Theodore Clapp, for a long time a prominent clergyman of New Orleans, and who doubtless preached nearly ten times as long as you have, "I never saw an unbeliever die in fear. I have seen them expire, of course, without any hopes or expectations, but never in agitation from dread or misgivings as to what might befall them hereafter. It is probable that I have seen a greater number of those called irreligious persons breathe their last than any other clergyman in the United States. . . When I first entered the clerical profession I was struck with the utter inefficiency of most forms of Christianity to afford consolation in the dying hour." Add to this the testimony of a great light of your own Church, the Rev. Albert Barnes, who for half a century preached the gospel of Jesus to anxious souls. As he neared the close of a long, busy life he said: "I see not one ray to disclose to me the reason why sin came into the world, why the earth is strewn with the dying and the dead, and why man must suffer to all eternity. I have never seen a particle of light thrown on these sub-

jects that has given a moment's ease to my tortured mind; nor have I an explanation to offer or a thought to suggest that would be a relief to you. I trust other men, as they profess to do, understand this better than I do, and that they have not the anguish of spirit I have; but I confess, when I look on a world of sinners and sufferers, upon death-beds and graveyards, upon the world of woe, filled with hearts to suffer forever; when I see my friends, my parents, my family, my people, my fellow citizens; when I look upon a whole race, all involved in this sin and danger; when I see the great mass of them wholly unconcerned; and when I feel that God only can save them, and yet he does not do it, I am struck dumb. It is all *dark, dark, dark to my soul, and I cannot disguise it*" (Practical Sermons, p. 124).

Thus we see, from Christian authorities, that instead of Infidels dying in fear and terror, it is leading Christians who have done this; it is they who so frequently recoil at the approach of the King of Terrors.

It is an unfair insinuation in you to attempt to make it appear as cowardice in Paine that he deferred the publication of the Age of Reason till the latter part of his life. There is not the slightest warrant for your doing this. To charge Thomas Paine with moral cowardice is like charging the sun with being the source of darkness.

You quote Dr. Johnson as calling Bolingbroke a coward, but Johnson was himself far more a coward. He was noted for his timidity and superstition, and he entertained a perfect horror of death.

17. You say, "The insincerity of Infidels is shown by the scantiness of their efforts to propagate their ideas." Not so. While they do not believe the promulgation of their views is necessary to save souls from the seething lake of fire and brimstone, they have evinced commendable zeal in bringing their views to the knowledge of their fellow beings. Many have spent their lives in disseminating the truths of Liberalism, and with slight expectation of pecuniary remuneration. I claim to be one of this class. I have devoted my time and strength to this labor of love. I do not believe there is a Christian in the country who gives as many hours' service in a year to spreading his views as I do mine, and who does it with less expectation of making money by it.

18. Again, you say, "Freethought lecturers have to do a prodigious amount of advertising, drumming up, and self-puffing." This is a contradiction of your previous assertion. It is a specimen of your fairness and consistency to taunt Infidels with making no efforts to promulgate their views and in the same breath to asperse them for making "prodigious" efforts in that direction. Our lecturers do not do a "prodigious amount of advertising," but a limited amount. Our two most popular lecturers, Ingersoll and Underwood, are under very little necessity of advertising. Ingersoll, without a single effort of the kind, could have fifty audiences for every night in the year, could he serve them. Underwood has more calls for his services than he is able to supply. He is compelled to refuse many applications. It is not necessary for him to advertise. New lecturers have, of course, to make themselves known. Your fling at the cost of Infidelity is in keeping with your other criticisms. Christianity has cost the world a thousand times more than Infidelity ever has or ever will.

19. You say, "Infidel journals are not well supported." They are supported well enough to continue to exist. The *Investigator* has put in an appearance every week for nearly half a century. Newer papers, considering the time and capital employed, have done well. Have Church papers all done well? Far greater numbers of them have been forced to the wall for want of adequate support than Liberal papers. How is it with the Christian daily, *The Witness*, which has been running a long time at a heavy loss? The compositors and other employees recently struck for the $3,000 that is owing them for their labor, and the

paper was compelled to be issued with a single page of new matter. My compositors have never been under the necessity of striking. They have received their pay every Saturday night.

As to efforts being made to "freeze THE TRUTH SEEKER out," I know nothing of it. Just now the temperature is such that *freezing* seems to be the most unlikely misfortune. It began with the financial panic in the autumn of 1873. It had neither capital nor experience to back it; but in spite of the unprecedented hard times it has grown from a monthly to a semi-monthly, then to a weekly, and its number of patrons and readers has steadily increased.

20. You say SCIENCE HALL "is a dingy little back room." Not true; it is of fair size; 80 by 35 feet, and has seats for about five hundred persons. It is not gorgeously fitted up with richly cushioned seats and a $10,000 organ, but it is not dingy. It is no farther back from the street than nine tenths of the churches in this city, and is more quiet for being removed from the front. Do you think your churches would be more pleasurable if the pulpits were close to the noisy streets? Scientific apparatus, diagrams, and costly illustrations are used there when needed. I have seen them all used there repeatedly, but not once in any of your churches. Whatever aspersions you may please to make about want of grandeur and style in SCIENCE HALL, I can assure you it was not stolen, and it is *not in debt*. It is not likely soon to be sold out at Sheriff's sale, as was the altar, the pulpit, the organ, and all the holy paraphernalia at the "Church of the Holy Savior" recently, to pay a debt the church could not meet. I will call your attention to a recent article in the *Tribune*, taken from the county records, showing on fifty-four churches of this city, of various denominations, mortgages amounting to $2,367,886, and will ask you whether it is not better for SCIENCE HALL to rest under your imputation of being little and "dingy" than to be grand and fashionable by following the Christian

example of going in debt to accomplish it? If SCIENCE HALL people had borrowed $40,000, which is less than the average owing on the fifty-four churches alluded to, they doubtless could have fixed the place up splendidly, but they preferred to not be embarrassed with such a debt for mere grandeur.

In enumerating the places in the city where Liberal meetings are held, it would not have been unfair to have named the magnificent Masonic Temple where Mr. Frothingham discourses to large audiences, Standard Hall, where Professor Adler holds forth to the Ethical Society, Republican Hall and Harvard Rooms, where the Spiritualists meet regularly, and the hall in which the Cosmopolitan Conference meets every Sunday, at 1214 Broadway.

21. You set it down as an axiom, that "*Immorality is consistent with Infidelity.*" It is most untrue. Infidels are admirers of virtue, morality, and good deeds. They esteem them for the results they produce, and not because they think the practice of them will save anybody from a literal hell. Knowing they cannot be counted righteous by the good deeds of another, they realize the necessity of performing the good deeds themselves. They are lovers of virtue for virtue's sake, and not for Jesus' sake.

22. Again you say, "An Infidel cannot injure his standing, as an Infidel, by anything he may do. No injustice or vileness on his part could bring mankind to feel that he had violated his principles." I cannot conceive how a man could go to work to state a more palpable untruth. Infidels are just as susceptible to the effects of bad conduct as any class of men in the world. Injustice and vileness sink them in the estimation of their fellow-beings as much as any class of men. It is the Christian who can consistently commit unmanly deeds and be guilty of immoral conduct, for he does not expect to be saved by his own merits, nor to be damned for his misdeeds; it is faith in the blood of Jesus that takes him to heaven. It is the dying pangs of his

Savior that waft his soul to Paradise. No matter how much vile conduct he may be guilty of, if he only has "faith," he is all safe. Let him contract ever so many debts, "Jesus pays it all."

23. You step out of your way to throw filth and abuse upon the memory of some of the best men the world has ever produced. While there may be some truth in your charges, they are distorted, and you traduce where praise is more deserved. I can hardly take the room to follow you in all cases, and show how unjust your charges are. Girard did not make his wife insane by quarreling with her. You have no grounds for insinuating that Paine lived improperly with Mrs. Bonneville. You have thrown out this slander before, but offered no adequate proof to sustain it. I should be equally justified in claiming that Jesus committed adultery with the Mary whom he loved so well. Goethe was not an immoral man. Rousseau was an upright, well-disposed man. Voltaire was not a perjurer. Chesterfield did not seek to make his son a whoremaster. John Stuart Mill sustained a character too pure for you to besmirch. Shelley was not guilty of wrong in leaving his wife; nor was he dissolute. What are the facts in his case? When a mere boy he was expelled from college and driven from home because he presumed to disbelieve what the orthodox taught about God and devils. Two years before he became of age he was thrown in the company of Harriet Westbrook, and they, as boys and girls so often do, fell in love with each other. She proposed to elope with him, but he declined to do this, and they were legally married. But unfortunately, as is too often the case, as time sped away, they found they were uncongenial to each other. This state of things was intensified by the conduct of a maiden sister of the wife, who, because of Shelley's unbelief, used every effort to turn her sister's mind against him. They finally mutually agreed to separate, and the same was done with the approbation of the wife's father. Shelley did not

forsake her, but contributed to her support and felt friendly towards her. The world has produced few more brilliant, amiable and pure men than was Percy Bysshe Shelley; and though he died before he reached his thirtieth year, he has left such a monument of the beautiful creations of his genius and sterling truths as will carry his name in honor and glory down to the latest generation. Byron, it is true, was wild and amorous; but he, too, died young. Had he lived to late manhood, it may well be supposed he would have "sowed his wild oats," and become a staid and exemplary member of society.

Your flings at Geo. Francis Train, John A. Lant, Dr. Foote, Charles Bradlaugh, and the fanatic and insane Pike are perhaps worthy of you. Let me assure you that neither of these were really guilty of obscenity. Dr. Foote and Bradlaugh published scientific information needed by the people. Train published without comment portions of the "Holy Scriptures." Lant did even less. These were all victims of Christian bigotry and oppression. Let me also assure you that Mrs. Woodhull has never been claimed by the Infidels of this country. She is one of your kind, and is a strong believer in the Bible. She takes it with her upon the lecture platform, and selects texts from it the same as you and her other brethren do. She prevented a witness from being allowed to testify in court because he did not believe in the "Gawd" of the Bible. It is asserted that she has joined the Church, so I beg of you not to traduce a sister in the Lord as being the "quintessence of nastiness."

You have, of course, studiously hunted up all the dark spots you could find on the escutcheon of prominent Infidels, and you have presented them to their worst advantage. But really what does it all prove? It proves that unbelievers are human beings, and have sometimes made mistakes. What class of men is there in the world, that running over their records for hundreds of years, as many charges could not be brought against them?

You have succeeded in giving at most but a short catalogue of the errors of Infidels, men who claimed no power from on high to aid them in withstanding the impulses of human nature. To counterbalance the arraignment let me before I close give you a single chapter of the crimes of the old patriarchs and worthies of the Jewish Church and some of the spiritual leaders and bright lights of the Christian Church—men who are thought to have the spirit of God with them to guide them aright, and the sanctification and holiness of Jesus and the Holy Ghost, not only to aid them to lead pure lives but to be leaders and pilots to those having less assistance from the heavenly throne. I will resume this part of my subject further on.

24. You say "Ingersoll—having nothing else to do—has gone to the California heathen to tell them about his Ghosts," etc. How do you know so well that he has nothing else to do? Let me inform you that he is one of the ablest and most popular lawyers in Illinois, and for years has had a large and constantly increasing practice. As a reply to your aspersions that Infidels have no missionary societies, let me say, that had they such organizations, it would not cost thirty-nine out of every forty dollars received by them to pay the officers, etc., as was the case with the pious St. John's Guild in this city, nor ninety-nine out of every hundred dollars received, as is the case with the Christian foreign missions. The poor heathen who stand in so much danger of being plunged into hell do not really get the benefit of one dollar in a hundred of the money that is persistently begged from Sunday-school children, servant girls, and silly children of older growth. The thousands thus obtained are used to pay the numerous officers of the organizations, and to line the pockets of the attaches, unsalaried priests, etc.

25. You assert that "Christianity condemns immorality, while Infidelity is consistent with it and encourages it." Why, my pious friend, do you make such reckless asser-

tions? Christianity excels no religion in the world in condemning immorality. It has sanctioned, and its believers have practiced, for many centuries the grossest of crimes. There is more crime in Christian countries than in any others on the globe. If Christian doctrines are true, morality is wholly unnecessary. Morality cannot save the world but the blood of Christ can, and it can save an immoral world—an immoral people—just as well as a moral one. Faith is the only ingredient necessary. Infidelity does not encourage immorality. It exalts morality and teaches that it is the source of happiness. It does not call it "filthy rags," etc., as Christians have done thousands upon thousands of times.

26. You again repeat that "Infidelity invites and is consistent with every species of iniquity." In the mildest language I can command I must characterize this charge as uncalled for, uncharitable, unfair, and positively false! I demand of you to prove your charge or withdraw it. It avails you little to quote Franklin in a remark about "religion." He does not sustain your slanderous position at all. Of course he had a sincere veneration for religion, but none for Christianity. He did not laud the Christian dogmas, nor harp about the blood of Jesus. Until you can show when he praised the Christian faith, and acknowledged it as his, it will be quite as well for you not to claim him as a supporter of your system.

27. You say "Ingersoll is 'matchless' at cursing and swearing." Mistaken again. You wrong the gentleman. He may occasionally use some expletives, but there are thousands of clergymen in the country who surpass him a long way in cursing and swearing. I have been in his company for hours, and at different times, but do not remember to have heard him swear or curse. You should be a little more careful in making charges.

28. Again you say, "Infidels are illiberal They have endowed scarcely any institutions of learning," etc. You

thus wrong them again. With the bequests of Stephen Girard, Smithson, Peter Cooper, Gerrit Smith, and James Lick in memory, how can you make such a statement? When Liberals give in charity it is not as a sect, an order, or as a class, but as citizens of the world. I know not why they should not be just as generous to give according to their means as believers in myths and superstitions. It was the practice of Christianity for so many centuries to kill off the Infidels that the latter had few opportunities to accumulate wealth to give away. It kept them pretty busy to save their lives.

29. You say "There was a furious rumpus at one of the 'Liberal Club' elections." How easy it was for you to exaggerate and misrepresent. There was some difference of opinion as to which members were suitable or unsuitable for certain offices, but there was nothing "furious" or violent about it. Have not Liberals the same right to disagree in matters of opinion of this kind that Christians exercise so largely? There is nothing in the country more common than church quarrels and fights. Hundreds of cases could be cited were it necessary, The proportion of church quarrels to Liberal quarrels is probably a million to one.

30. Again, you say "Infidels are hypocritical." Indeed! It took you to make that discovery! It is possible some of the weaker ones, in order to keep on good terms with Mrs. Grundy and Mrs. McFlimsy, may not be outspoken in acknowledging how little they believe, but it is only the weak ones who act in this way. The bulk of Infidels show a great amount of honesty and independence in acknowledging their views. You must have been put to your trumps to rake up charges against them.

31. "Infidels are superstitious." This is too weak to demand attention. If there are any people in the world free from superstition they are Infidels. They have no faith in myths and supernaturalism. They believe in the Universe—in matter and the powers and forces that pertain

to it, and in nothing else. Superstition forms no part of their composition. As to astrologers, it is, perhaps, hardly worth your while to slur them. There have been, and still are, men with more intelligence than you and I both possess who believe that the planets exercise a decided influence on the people and affairs of this world. Thales, Pythagoras, Hippocrates, Aristotle, Claudius Ptolemy, Roger Bacon, Lord Francis Bacon, Kepler, Tycho Brahe, and Sir Isaac Newton, were firm believers in astrology. Your rap at the advertisements that appear in the columns of THE TRUTH SEEKER was hardly necessary. The publishers of papers are never expected to endorse every advertisement that is brought to them. Christian papers advertise patent medicines, gift concerns, insurance companies, patent rights, etc., and nobody thinks they are responsible either for the worth or worthlessness of the articles advertised.

32. "Infidels exercise blind credulity." Then you add, "You will perhaps regard this as the keenest cut of all." O, no! I don't think it keen at all. If instead of "keen" you had said "silly," I would not have disputed you. Of all the people in the world Freethinkers are the least given to blind credulity. It takes solid proofs and facts to convince them.

33. "Infidels are very much given to copying." Not any more than other people. That they sometimes use arguments that others of their numbers have used is not impossible. I believe there is no law against it. A good argument will bear repeating. But do not Christians pattern after one another? Have they not been preaching the same fables, and telling the same tales about God's anger, the fountain of Jesus' blood, the lake of burning sulphur, and all the rest of that similar nonsense, for many centuries?

34. You have the kindness or unkindness to allude in some rather uncomplimentary remarks to my work, "The World's Sages," etc. You pronounce it "untrustworthy" and "demonstrably incorrect." You may be right. It may

be wholly untrustworthy, but allow me to say in the most gentle manner that if I thought there were half as many errors of statement in it as there are errors of doctrine in your little volume of 130 pages on your favorite theme of "Hell and Damnation"—in which you labor so earnestly to prove an angry God, a personal Devil, a literal Hell of fire and brimstone in which hundreds of millions of helpless beings are to fry forever—I would get them all together and burn them to ashes. The facts contained in my volume were taken from biographies and cyclopedias of the highest reliability, and I am very sure no fact was distorted or misrepresented. The information regarding moderns treated in the work was sometimes obtained from the parties themselves, and sometimes from near friends. I assure you truth and accuracy were the ends kept in view.

35. "Infidels are unprogressive. . . Nearly a century has passed, and yet nothing better to offer a thinker than Paine's Age of Reason. . . The Infidels of to-day are living on old hash, cold hash, and re-hash." You certainly have the faculty of compressing untruth into a small space to a greater extent than any other person I can think of. There may be truth in your remark that there is nothing better than the Age of Reason. In its way it is hard to beat, and has never been refuted nor answered by your ablest clergymen. It will live long after you and I are forgotten. But you are greatly mistaken in thinking that "thinkers" have had nothing given them since the Age of Reason. With your knowledge of the works of Humboldt, Darwin, Spencer, Mill, Tyndall, Huxley, Wallace, Amberley, Holyoake, Bradlaugh, Draper, and many others, it is most singular you should make such a statement. If we can always have such old hash or cold hash as the writings referred to, we think we shall thrive nicely. We greatly prefer it to the brimstone broth which you ladle out.

36. Your attempt to prove by phrenology that Infidelity is false appears to me futile, and as evidence of it I would

say that phrenology is strictly a natural science, and has no connection with the supernatural. Nearly all Freethinkers and scientists accept phrenology as being mainly a true science, which teaches that the brain is the organ of the mind, and that character corresponds to structure.

37. The average sentiment of mankind is not against Freethought any farther than it is cramped and dwarfed by ecclesiasticism and superstition. Had it been, the Protestant religion would never have been known, and instead of you and I living to publish our opinions in an Infidel paper we would long since have been burned on a pile of pine wood carefully prepared by your Catholic mother whom you have so unceremoniously shaken. Martin Luther was a Freethinker for his time, and Infidels now are only finishing the work which he commenced—the demolition of the Christian religion. As fast as the human mind becomes emancipated from mythological and theological dogmas and errors, it is free to embrace the great truths of the Universe, which practically constitute them Freethinkers or Infidels. The average sentiment of mankind is certainly opposed to Christianity. If the majority is to decide what *is* truth, your system could not get more than one vote in ten, taking the whole world into account.

38. In your closing paragraph you make a very complimentary allusion to Sir Isaac Newton, and hold him up as a specimen of perfected manhood. Newton was a great man, and when he kept within the range of positive science he was mainly correct. But when he entered upon the realm of superstition he was perfectly at sea, and steered wildly. Biot, in his Life of Sir Isaac Newton, after giving a full account of his work (Observations upon the Prophecies of Daniel and the Apocalypse of St. John), remarks: "It will doubtless be asked, how a mind of the character and force of Newton's, so habituated to the severity of mathematical considerations, so accustomed to the observation of real phenomena, so methodical and so cautious even at his bold-

est moments in physical speculation, and consequently so well aware of the conditions by which alone truth is to be discovered, could put together such a number of conjectures without noticing the extreme improbability that is involved in all of them." "The only answer that can be given to this question is, that this work was written at a time when Newton had almost ceased to think of science—that is, after the fatal aberration of his intellect in 1693." This is the answer, in brief, which Biot gives, and which is accepted not only by scientists, but by the majority of well informed theologians.

Thus I have followed you through more than a third of a hundred errors and misrepresentations which you made. Several others I must leave unnoticed this time. In taking my leave of them, allow me to say I hope in the future you will be more careful and guarded in your statements. It is unpleasant to have to take so much time and space to correct your mistakes. My replies would not need to occupy half the space they do were it not for correcting the egregious errors you appear so capable of making. A public teacher like yourself ought to despise misrepresentation and untruth.

You have a way of playing fast and loose with the Catholic Church. When it suits your convenience to claim what it has done as an honor to the Christian cause you readily count it in as of the true elect, but when its damnable enormities and abominations are in view, you find it equally as convenient to disown it. I think in my former reply I said something about the ingratitude of a child's turning against its mother and denouncing her as an old prostitute. Such conduct cannot be justified. You must remember that all that Protestantism has she obtained from the Mother Church, and all that makes her any better than her criminal mother is the modicum of Infidelity and independence she dared to espouse when she set up business for herself.

Let me now fulfill my promise and give you an installment of the immoralities and crimes of distinguished patriarchs and saints of olden and modern times, to serve as an offset to the short chapter of similar short-comings which you arrayed against prominent Infidels. As you seem to be fond of this kind of literature, it gives me pleasure to gratify your tastes in that direction.

To begin with old Father Noah, we have Bible authority that he was a drunkard, and that he indecently exposed himself while lying in a drunken debauch. That he cursed his grandson and his descendants to perpetual slavery because Ham laughed at old man Noah while thus lying drunk. This is held to be the cause of African slavery, which your own Church, the Presbyterian, has declared to be a divine institution, and regarded itself as an agent to sustain it.

Lot was also guilty of drunkenness and of the horrible crime of incest.

Abraham was not only a liar and an adulterer, but he turned the woman he had used as a wife, together with his own child, out in the wilderness to perish with hunger.

Isaac was a liar and foolish dissembler.

Jacob was a deceitful trickster, a liar, a swindler, an adulterer, a polygamist and a fraud.

Reuben, son of Jacob, was guilty of cohabiting with his father's concubine.

Judah, another son, was guilty of whoring on the public highway.

Moses was a murderer, a bigamist, a thief, or the planner of wholesale theft, he was a tyrant, a slaughterer in cold blood of fifty to one hundred thousand women and children. He turned thirty-two thousand innocent girls over to his soldiers for the gratification of their brutal lusts.

Aaron was an idolater and a manufacturer of gods.

Joshua was a blood-thirsty slayer of the human race, a brigand, a robber and an appropriator of other people's property.

Gideon, besides being a reveller in human blood, a rob-

ber and despoiler, was a libertine—a regular Brigham Young. He kept many wives and concubines for his own use, and had seventy sons of his own begetting, not to count the daughters.

Samson, another judge in Israel, was a murderer, a thief and a dallier with a Philistine prostitute.

David, the sweet singer in Israel, and the man after God's own heart, was a robber, brigand and murderer. He delighted in deeds of slaughter and bloodshed. He was very sensual, keeping many wives and concubines. He slyly watched the fair Bathsheba while she was taking a bath, had her conveyed to his own bed, committed adultery with her and then meanly and murderously caused her husband to be put to death, and from that adulterous source the Savior of man is claimed to have descended, but there is a serious break in the lineage. As a proof that David had the venereal disease very bad, I will refer you to Psalms xxxviii.

Amnon, a son of David, raped and ravished his own sister.

Absalom, another son, held adulterous connection with his father's concubines, and in view of all the people.

Solomon, the son of David and Bathsheba, was the most lecherous man that ever lived. His seraglio consisted of seven hundred wives and three hundred concubines. He was also a worshiper of idols.

Skipping several hundred years of lecherous and murderous kings and rulers among the Jews, let us get down into the heart of the Christian Church and see if they are any better than unbelievers and pagans.

Peter was guilty of lying and treachery. He flew into a passion and cut off a man's ear with a sword.

Paul advocated lying and guilt, if by them his purpose could be achieved.

Eusebius was a falsifier, forger, and interpolater.

Constantine, the Great Christian Propagandist, murdered his own son, his nephew, his wife—in all, he put to death

seven members of his own family—besides the numerous other murders of which he was guilty.

St. Augustine was one of the most lecherous and dissipated men in Carthage. A thousand times worse than Benedict Arnold, he invited the Vandals under Genseric into Africa to ravage and destroy his own country.

Theophilus, bishop of Antioch, was a pious pillager and a religious ruffian and has justly been styled "a bold, bad man." By his order the Alexandrian Library was destroyed.

St. Cyril was an atrocious assassin. The horrible murder of the beautiful and talented Hypatia was ordered by him.

Dioscorus, bishop of Alexandria, beat to death the bishop of Constantinople, while attending a Christian council.

St. Alexander, another bishop of Constantinople, poisoned Arius, a brother bishop.

Macedonius passed over the bodies of three thousand men and women to obtain the bishopric of Constantinople.

St. Cyprian was guilty of so many black and damnable crimes that it would take a volume to contain a recital of them all. The history of his foul deeds may be found in Mosheim and the *Bibliotheqe Universelle.*

Charlemagne, styled "The Pious Augustus, crowned of God," was a wholesale butcher, who, in one day, cut the throats of 4,500 Saxons because they would not consent to be baptized.

Clovis, "The Eldest Son of the Church," assassinated his relatives and all the princes eligible to the throne, and removed by treachery and murder all the heads of the Frankish tribes, and soaked the soil of Gaul with the blood of the Arian proprietors.

Theodosius, called the Great, massacred seven thousand defenseless persons in the circus of Thesalonica.

Clotilda, wife of Clovis, and to whom he owed his conversion, caused, in her old age, two of her grandsons to be stabbed.

Pope Joan, a prostitute, the head of the Church, and vicar of Jesus Christ, it is claimed gave birth to a child in the streets while at the head of a religious procession.

Pope Gregory the Great sanctified the most atrocious assassinations ever committed.

The pious Phocus assassinated his Emperor Maurice.

Pope John XII. was a drunkard, a profligate, and a murderer. He converted the papal palace into a brothel. He repeatedly raped widows, wives, and virgins while kneeling at his shrine, invoking his holy aid in the practice of religious purity and piety.

Pope Gregory VII. lived in open adultery with Countess Matilda.

Pope Innocent III. was one of the cruelest persecutors ever known. He caused hundreds of thousands of the virtuous Albigenses to be put to horrible deaths. He often used this expression: "Sword, whet thyself for vengeance.' This might have been the sword which the lovely Jesus spoke of having brought into the world in place of peace.

Pope Alexander VI. was guilty of the most brutal and sensual conduct. He seduced his own daughter, and conspired with his son to poison four cardinals. Poisoning and gross licentiousness were his great delight. He was unquestionably one of the most licentious villains that ever lived.

Pope John XXII, a pirate in early life, was guilty of simony, rape, sodomy, illicit intercourse with his brother's wife, and of debauching three hundred nuns.

Pope Julius III. was a licentious brute. He committed sodomy with boys, men, and even cardinals.

In fact, many of the popes and cardinals kept boys for the express purpose of sodomy, and the cardinals often committed this vile offense among themselves. Monks, priests, and friars were notoriously guilty of this damnable crime.

St. Dominic was the founder of the "Holy Inquisition,"

the cruelest and most damnable organization ever instituted, and which Victor Hugo claims caused the death of 5,000,000 persons.

Peter D. Arbuss was Inquisitor-General of Arragon, and caused the most cruel deaths to great numbers of heretics.

Pope Gregory IX. sent out bloody, murdering persecutors against the Albigenses, caused the death of a great number of men, women and children.

Simon de Montfort was a monster in human form. He hung, gibbeted, butchered, slaughtered, and put to death in every cruel manner that pleased his fancy, thousands of hapless human beings whom he was pleased to regard as heretics; and this was kept up for years.

Pope Alexander III issued an edict against those who did not entertain the right faith, and caused the death of great numbers.

Pope Innocent VIII. directed his Nuncio to take up arms against the Waldenses and other heretics, and caused great slaughter among them. Blood was made to flow in rivers.

The Christian Catherine de Medici, the notorious poisoner, with her mad son, Charles IX., caused the butchery of 66,000 people.

Duke Alva caused the death of 30,000 in the Netherlands because their faith was not of the grade he demanded.

Torquemada, the cruel monster, was at the head of the Inquisition, and caused the death of eight thousand people in Spain because they did not agree with him in their opinions.

Henry VIII. of England, "Defender of the Faith," burnt many men and women at the stake. He beheaded two of his six wives.

The pious "Bloody Mary" burnt three hundred persons for diverging a trifle from her standard of the true faith.

John Calvin, the great founder of Presbyterianism, was a tyrant and a murderer. He caused the death of two excel-

lent men, Michael Servetus and James Gruet, for not entertaining the required belief about the Trinity.

Munzer, disciple of Luther, was a reckless agitator. At the head of 40,000 men he ravaged the country, bringing destruction on many.

Claverhouse (Sir John Graham) was a marauding persecutor who at the head of a force of fanatics and murderers spread desolation over much of England and Scotland.

Oliver Cromwell ordered or permitted the massacre at Wexford, Ireland, of five thousand people, including three hundred who had gathered around a cross pleading for mercy. He also deluged the streets of Drogheda with blood, and gave God the credit for doing it.

Cortez and Pizarro proved themselves cruel monsters in Mexico and South America. They put many to death for being heathens.

Guy Lusignan, first king of Jerusalem, was a murderer.

Louis XI. was a cruel tyrant, who confined his doubting subjects in iron cages, and put many to death.

Balhuaser Gerald, in a fit of religious zeal, committed murder.

Revaillac assassinated Henry III. of France.

Guy Fawkes, in the interest of the Romish Church, attempted to kill the king and both houses of Parliament.

Jeffreys, the Christian judge, was the most infamous that ever sat on an English bench.

Pandulph, the Pope's legate to the Court of England, though under a vow of celibacy, was found in bed with a prostitute.

Archbishop Cranmer imported in a box a mistress from Germany, and she came near being suffocated by the box being left upside down.

Cardinal Woolsey was a lecherous man and died of syphilis.

Revs. Parris and Cotton Mather, in Salem, Mass., persecuted many poor wretches to death upon the ground that

they were influenced by witches. Parris stood calmly by while weights were piled upon an old man of eighty years until his tongue protruded from his mouth, when Parris tried to poke it in again with his cane. The old man died in agony.

Father Achillie was denounced in England by Cardinal Manning for the lowest licentiousness and filth. The father denied it most positively, whereupon Manning sent to Italy and procured witnesses who proved such an amount of lewdness, licentiousness, and vulgarity, as were before seldom proved against a man. The pious man ultimately confessed all, but justified himself by claiming that he committed the vile offenses when he belonged to the Roman Church, where such crimes were the common practice with the clergy.

Bishop Armagh, Protestant, of West Ireland, was guilty of long continued sodomy with his coachman. Upon discovery both were compelled to flee the country.

Bishop Onderdonk, of the Episcopal Church in this city, was deposed for being culpably guilty of lecherous conduct with many females, some of whom were wives of clergymen, in his library, and notoriously with his servant girls in all parts of his premises.

Bishop Onderdonk, of Pennsylvania, brother to the above, was convicted of similar conduct, and retired in disgrace.

Rev. L. M. P. Thompson, of the Second Presbyterian Church in Cincinnati, regarded as the most able clergyman in the city, was guilty of whoring and promiscuous intercourse with many females. He was expelled from the ministry, and after confession he united with the Synod at Buffalo, and was allotted to a charge in Jamestown, but soon fell into the same carnal practices, and was again expelled from the Church. He is now traveling in Europe and acting as correspondent for a religious weekly.

Rev. T. Turner, D.D., President of the English Wesleyan

Conference, about 1850, was convicted of the seduction of several servant girls. He left England in disgrace, and next appeared in Australia.

Rev. Ephraim K. Avery, of the Methodist Church, seduced a young girl and then murdered her. During the long, searching trial the church swore him through and did all they possibly could to screen him and keep him from the hands of justice.

Rev. T. Marson, of the Methodist Book Concern, 1840, was guilty of seduction and disgraced.

John Newland Maffit, Methodist, a great revivalist, was widely known in the Western States thirty and forty years ago. He talked and sung sweetly for Jesus, and pictured hell in its most lurid colors, and gave the devil his very blackest garb. His greatest love was for the dear sisters. In revival times it was a common thing for him to put his hand in their bosoms to see if they had the Holy Ghost, and to go home with some kind sister and stay all night. He committed adultery with the dears many scores of times and in various parts of the country. The lovely creatures deemed it a privilege to do for Bro. Maffit anything he wanted. I have received many authentic statements of his antics with the sisters. A near and excellent friend of mine, Oscar Roberts, saw Maffit on one occasion, in the private bed-room of one of the leading sisters of the church at two o'clock in the morning. A bright fire in the vicinity brought them to the window, and they exposed themselves before they thought. This was during a big revival, and the next night he plead for Jesus as earnestly as ever, and there was a great inflowing of the spirit.

Rev. E. W. Sehon, a great light of the Methodist Church in the West, long a presiding elder, and afterwards at the head of an educational establishment, had adulterous intercourse with a prostitute late one evening in his own church in Louisville, Ky. He was a very amorous man, and went

it "on the sly" with many of the good sisters. Many charges of this kind were brought against him.

Rev. McCraig, El Paso, Ill., was guilty of *crim con* with a lady of the place and had to leave.

A clergyman of Detroit forsook his wife and went away with another woman. He resumed preaching in the far West and wrote back that he "hoped to meet his friends in heaven."

Rev. Mr. Wesley, Geneseo, Ill., ran away with another man's wife.

Rev. E. P. W. Packard caused his wife to be confined in an insane asylum because she would not believe that a portion of the human race were destined to burn in hell forever.

A Catholic priest of Evansville, Ind., was proved guilty of gross improprieties and immoralities with the young girls under his charge.

A clergyman of England not long ago was convicted of forgery and other criminal conduct.

Rev. Mr. Torrey, of the Conference of Western New York, was tried and convicted of holding assignations in his church. After prayer-meetings a select few of the sisters would remain, the lights would be extinguished and several hours, and sometimes the whole night, would be spent in sexual pleasure. A discovery was, however, made and the interesting game closed. He was removed to another field of labor.

Rev. Henry Brown, Methodist, seduced a girl in Texas under promise of marriage.

Rev. A. Q——, D.D., now preaching in a prominent town in Massachusetts, officiated for a few weeks in Plymouth pulpit in 1875, for Henry Ward Beecher. During his stay he was known to have adulterous intimacy with two fancy women on Fourth avenue in this city. He sometimes had them both in bed at the same time. Proofs of this can be produced if called for.

A well known D.D. and LL.D., for many years President and Dean of one of the leading theological colleges of New England, was in the habit of committing sodomy with certain students under his charge. He seduced for this purpose a pleasing young man, and the abominable practice was continued with him for sixteen years, and after the young man also became a D.D. professor in the same college. This unnatural intercourse practically unsexed the younger man and depraved his tastes. He married, but from consequent deficient virility growing out of the vile habit alluded to, his wife was dissatisfied and committed adultery with several of the professors of the college. This horrible case can be fully attested by a learned physician of this city, who gave the younger man surgical and medical treatment for the physical injuries he had sustained in that monstrous, criminal course of life.

Rev. S—— C——, D.D., of this city, was a well known whorist for more than twenty years.

There is now preaching in Brooklyn a distinguished D.D. whom a friend of mine cured of gonnorhœa. The same medical friend has treated numerous elders, deacons, class-leaders, church stewards and church members in almost countless numbers for private diseases. Among this class he has known many mere moral wretches whose history was too low and filthy to relate in the public press. Names can be given if insisted upon.

Rev. Mr. Allen, of Cincinnati, in 1865 and 1866 was convicted of intemperance and whoring.

Rev. J. S. Bartlett, Milford, Ohio, was guilty of criminal intimacy with a pretty married woman of that town, who had no children.

Rev. Mr. Linn, of Pittsburgh, was guilty of several improprieties with the ladies of his congregation.

Rev. Maxwell P. Gaddis, an eloquent Methodist preacher of Cincinnati, a loud temperance lecturer and United States revenue collector under A. Johnson, was guilty of looseness,

whoring and drunkenness. His wife was also a loose character, and had sexual connection with numbers of men. A pretty pair of pious cases, indeed!

Rev. Miriam D. Wood, of Decatur, seduced Miss Emma J. Chivers. Result, a bouncing boy without a legal father.

Rev. J. M. Mitchell, of Savanah, Ga., and formerly from Maine, was guilty of improprieties with females of his fold. When charged with the offences, he stoutly denied it, and asserted his innocence; but when proofs accumulated and stared him in the face, he was compelled to confess to Bishop Beckwith, that he was not only guilty of the offences as charged, but that he had used the grossest falsehood in endeavoring to conceal his crimes.

The embroglio between Rev. Dr. Langdon and Rev. Mr. Goodenough, and several other Reverends of the Methodist Book Concern of this city, is well remembered, when charges of dishonesty, embezzlement, falsehood, etc., etc., were freely made against each other.

Rev. Mr. Lindsley, of Medina, N. Y., whipped a little child of his, three years old, for two hours and until it died. The excuse alleged by the reverend "man of God" was, that the child would not obey its step-mother and say its prayers. He was imprisoned at Albion, and came near being lynched by an infuriated populace.

A Methodist minister in Cheltenham, Pa., was boarding with the wife of one of the deacons of his church. The deacon had a blooming daughter of fifteen summers, with whom the parson became so much enamored that his passions were greatly aroused. The mother of the young girl was justly shocked on a certain occasion to find the clerical gentleman in bed with her daughter. The pastor endeavored to explain the unfortunate occurrence to the satisfaction of the parent, by claiming that he must have got into the child's bed when asleep, but the story was not credited by the parents, and he was given twenty-four hours to leave the neighborhood.

Rev. Dick Bottles, of Meridan, Mass., was arrested for stealing ham; but as he is a son of Ham, possibly he thought he had a right to it.

Rev. Charles A. Graber, pastor of the Lutheran church in Meriden, Conn., was accused of Beecher-like immorality, and of improper connection with the sisters. Like Beecher he denied it, but would not stand an examination, saying he preferred to resign his charge.

Rev. Mr. Wilcox held a revival of several days' duration, several years ago in Northern Illinois. He was loud and earnest in his appeals for "dying sinners to come to Jesus;" but in due process of time it was found that during that religious revival the Rev. Mr. Wilcox had become the father of four illegitimate children.

Rev. Mr. Dowling, Indianapolis, Ind., prominent among the Campbellites, committed adultery with his servant girl, and was seen in the act by persons from a higher window in a neighboring house.

Abbe Joseph Chabert, a prominent Catholic ecclesiastic of Montreal, and Principal of the Government School of Art and Design, was on Sept. 25th, 1875, arrested on a charge of rape, committed on Josephine Beauchamp, a girl of fifteen years, and in his own room. Probably his saintship had indulged too much in celibacy, until the flesh rebelled against the spirit.

Rev. John A. Hudkins, of Mount Airy, Ohio, was a bigamist, or rather a trigamist, having three wives at a time. He eluded justice by escaping to Canada.

A Baptist clergyman of North Carolina was imprisoned for bastardy. The fine assessed against him was paid by members of his church, and when he was released from confinement the sisters of his congregation met him at the prison door and received him with open arms.

Rev. W. H. Johnson, of Rahway, N. J., was convicted for stealing chickens, and was sentenced to prison for the offense.

Rev. Luke Mills, of the Methodist church, Norwich, Ct., decamped with a considerable sum of money which had been collected for building a new church. He was also said to be guilty of irregularities with a female member of his congregation.

A well known Episcopal clergyman of Covington, Ky., has several times partaken too freely of intoxicating liquors, so as to plainly show the effect it had upon him. On Christmas day of 1874 he preached a sermon in St. John's fashionable church in Cincinnati, and he was so fuddled with egg-nogg and communion wine, his preaching was so strange and his language so incoherent that his condition was made known to all present. His mumbling became so senseless that the wardens made signals to the congregation, and in shame and disgrace they left the church and the drunken pastor to talk to empty benches.

Rev. Mr. Warren, of Busset Hills, N. Y., resigned his charge at the special request of his congregation, because he was the husband of three living and undivorced wives. He asked to preach a *farewell* sermon, but they would not consent to it. It was only leniency on their part that prevented them from prosecuting him for bigamy and sending him to State prison.

Rev. Mr. Deardoff, of Yates City, Ill., held a protracted meeting at that place, some time ago, and was one night invited by one of the sisters to go home with her and stay over night. Upon arriving there he began improper familiarities, and she not feeling in the humor for the like, and tearing herself away from his embrace, rushed to one of the neighbors for safety. It is needless to say the protracted meeting came to a sudden termination, and the reverend gent proceeded to another field where the sisters were more accommodating.

Rev. Mr. Curtiss not long since conducted a revival meeting at Plano, Ill., and lived on "chicken fixings" and the best the pious sisters knew how to get up for him. Clerical

business called him to the village of Blackberry, where he put up at a hotel and staid over night. When he retired he was either so absorbed in the spirit, or in the flesh, that he accidentally got into bed with a woman not his wife. When discovered in the interesting situation by some over-curious individuals, he claimed that the little affair was entirely an accident. It is singular how many of these little accidents do take place.

Rev. Dr. Fiske, upon a trial for adultery in Michigan, unlike many of his brothers of the cloth, honestly owned up as follows: "I frankly confess to the fearful sin which I am charged with, and I will not be a coward to lie or seek palliation of my weakness and guilt. I have returned my letter of fellowship to the denomination I have so grievously stricken, and have abandoned the profession I have so deplorably shamed. I am not a coward or sneak to make Adam's plea, that a woman did it. It was my own weak and unguarded soul that in a moment of frenzy and passion wrought my downfall!" This man was much more honorable and honest than a majority of his brothers who are tried for similar offenses, and insist "through thick and thin," in the face of positive proof, that they are perfectly innocent.

Rev. L. D. Huston, the clerical villain of Baltimore, was guilty of seducing and ruining several young, innocent girls, daughters of widows and other members of his congregation, who were sent to him for moral instruction. The fiendish ingenuity he employed in accomplishing his vile purposes was enough to strike one with horror.

Rev. A. T. Thompson, Methodist, Cincinnati, O., was guilty of numerous criminal intimacies with married and unmarried females of his congregation, and also of gross intemperance. His conduct was of the most scandalous character.

Rev. Dr. Griswold, of Maine, of South Carolina, and of other localities, was a noted "ladies' man." His love adventures were numerous and spicy. He was also very fond of jovial and convivial company. He committed bigamy, having two wives at one time.

Rev. E. F. Berkley, of St. Louis, was guilty of criminal intimacy with the "gentle ewe-lambs of the fold." Among them was Ella C. Perry of the immature age of 11 years.

Rev. Washington W. Welch, near Holly, Mich., committed a rape on Mrs. Louisa Green, the wife of a brother minister.

Rev. Geo. Washburn, of the Lewiston and Bradford circuit, Alleghany Co., N. Y., was engaged in courting several young ladies at the same time, and was under promise of marriage to two or more of them.

Rev. Wm. Holt, near Paris, Ill., whipped a widow woman with plow-lines.

Rev. Thurlow Tresselman, in Annetia, N. Y., seduced several young ladies of his flock, and when unmistakable indications became so apparent that he was charged with the matter and about to be tried, he left the place very early one morning with the gay Mrs. Hurst, the wife of a gentleman who was absent from home.

Rev. E. G. Ribble, of DeKalb Co., Ill., seduced four young girls of the neighborhood, and ran away, leaving his wife and two children unprovided for.

Rev. B. Phinney, of Westboro, Mass., was guilty of licentiousness with various females connected with his church.

Rev. Mr. Reed, of Malden, was in the same category.

Rev. I. S. Kalloch, of Kansas, while a resident of Massachusetts, visited a neighboring village with a woman not his wife, and hiring a room in a hotel for a short time, committed adultery with her then and there, as testified to by an eye-witness. Mr. Kalloch, after this little affair, removed to Kansas, and for several years wallowed in the mire of politics; but not succeding just to his mind in obtaining offices, he for the second time turned his attention to ministerial duties and pleasures. But sad to say, the lovely

sisters once more proved too charming for him, and he wandered in by and forbidden paths. He was hauled up before the church authorities for his peccadilloes, and finally stepped down and out for a season; but he is said to be now once more imparting to his admiring hearers the will and requirements of God.

Rev. Dr. Pomeroy, Secretary of the American Board of Foreign Missions, Boston, was proved to be a liberal patron of houses of ill-fame, where he freely used the money his confiding flock had donated for the conversion of foreign heathen. By his own confession, he had paid more than six thousand dollars to women of notorious character in that city.

Rev. Tunis Titus Kendrick, of Brooklyn, was proven guilty of drunkenness and other immoral conduct. He struggled for a long time to regain admission into the church from which he was expelled, but did not succeed.

Rev. R. H. Williamson, Wilkesbarre, Pa., (pastor of the St. Stephen's Episcopal Church) was guilty of visiting houses of ill-fame, and of other immoral conduct.

Rev. Mr. Smith, of Illinois, a few years ago drowned his wife in a shallow stream by holding her head under water.

Rev. Father John Daly, Catholic, Montgomery, Mo., seduced a young girl nineteen years of age, named Lizzie McDonnell, whose mother had been housekeeper for the priest for a long time. After getting her in a condition to soon become a mother he procured an abortion for her. The congregation were much excited in consequence, while a portion of the church authorities did all they could to smother the reports.

Rev. Archibald Hines, Knoxville, Tenn., was charged with stealing fifty cents from a bowl in the cupboard of one of his parishioners, and it made a great excitement among the saints.

Rev. T. M. Dawson, Brooklyn, Cal., left that locality and went to Nevada, leaving a number of his brethren, in the

aggregate several thousands of dollars, in arrears, he having invested for them in mining stocks. He was also, not long ago, divorced from his wife on the ground of desertion.

Rev. George O. Eddy was deposed for bigamy at Gloversville, N. Y.

Rev. Mr. Edgerton, same place, was afterwards charged with theft. He boarded at the Mansion House, and a servant found a quantity of stolen towels, napkins, etc., in a satchel in his room. He was arrested and he left his watch in payment for his board bill.

Rev. L. T. Hardy, a Baptist elder in Shelbyville, Ky., had a fall from decency. He eloped with one of the sisters of his congregation, and her brother pursued the pair in hot haste.

Rev. J. A. Davidson, recent State lecturer for the Grand Lodge of Good Templars of Pennsylvania, was arrested at Erie for drunkenness and disorderly conduct and had a fine to pay. He is said to have organized more lodges than any other person in the State.

Rev. J. M. Porter, Bethlehem, N. J., was deposed from the ministry and Christian fellowship by an ecclesiastical council for gross immorality in connection with the sisters of the church.

Elder Sands, of the Baptist church in Hoosick, N. Y., formerly an insurance agent in this city, was charged with "naughty" conduct with a ewe-lamb of his flock. He paid frequent visits to her, and one day her brother surprised them in very suspicious relations together. An investigating committee was appointed to enquire into the case. The girl was entirely mum and had no communication to make on the subject. The elder confessed to having his hands under the young lady's clothes but further than that deposed not. The affair, however, was smoothed over and hushed up, and the gay Lothario still breaks the bread of life to the faithful.

Rev. G. W. Porter, Methodist, recently had a trial at

Danbyborough, Vt., for adultery with Miss Hattie Allen. The young lady was on the witness stand nine hours and made a clean breast of the affair, making the preacher's guilt most apparent to all present.

Rev. John W. Hanna, Presiding Elder, and the most prominent Methodist preacher in the State of Tennessee, and one of the ablest lights in the Episcopal Church South, had recently in Murphysboro, Tenn., a trial before a church investigating committee, consisting of Bishop McTyeirie and five prominent clergymen, for gross immorality in writing a lascivious letter to Miss Parilla Nailor for trying to seduce her from the path of virtue and to yield herself to his lustful embrace. In his amorous suit he directed the attention of the young lady to the seventh chapter of Solomon's Songs, hoping the sensuous character of that portion of "God's Word" would aid him in his unholy enterprise. Fortunately the young lady's brother intercepted the base letter and detected the hoary, clerical lecher. Upon exposure he became very penitent and acknowledged in great sorrow his criminal folly. The love of Jesus in his case was altogether insufficient to keep him pure and upright.

Rev. John S. Glendenning, of Jersey City, N. J., it will be remembered had a long trial for the seduction of Mary E. Pomeroy, who deposed with her dying breath that he was the father of her child, and that he had seduced her. Although the clergyman boldly and persistently asserted his innocence, the public were satisfied that he was a basely guilty man. He subsequently removed to Henry county, Illinois, and preached to the faithful there.

Rev. W. H. Butler, pastor of St. Luke's church, (Lutheran) of New York, was arraigned before the church authorities for deceiving a young lady under promise of marriage. He was requested to resign his charge and he had the good sense to do so.

Rev. Austin Hutchinson, of Vermont, was charged by

his own daughter, Ida, with being the father of her babe five months old, she asserting the fact with great persistency.

Rev. Benjamin F. Bowen, Cold Spring, N. Y., was tried for malicious trespass.

Rev. L. L. Copeland, of Vermont, and a revivalist of some note, was denounced as a rascal. The credentials upon which he entered the ministry, even, were pronounced forgeries, and he was accused of being a swindler and a bigamist.

Rev. J. H. Todd, of Sioux City, Iowa, played an unmanly trick upon his wife. While she was mending his pants he slipped out of the house and eloped with a milliner.

Rev. A. B. Burdick, of River Point, R. I., was guilty of improprieties of a social character with female lambs of his flock. Eight witnesses testified pointedly against him, his guilt was unmistakably established, and he was compelled to "step down and out."

Rev. K. N. Wright and Rev. Mr. Kristeller, both contested for the same pulpit at Newbridge, N. Y. The first had preached there a year, and was opposed to leaving. The second was appointed by the Conference to succeed him. The first refused to vacate; hence the quarrel. The Church divided as to the two claimants, some joining one side, and some the other. The quarrel waxed very warm until the saints shook their fists at each other in a very ungodly manner.

Rev. A. W. Torrey, Kalamazoo, Mich., was tried by the Church for falsehood, and found guilty.

Rev. Mr. Coleman, of the M. E. Church, in E. Janesville Circuit, Iowa, was held in $5,000 bonds for committing a rape on a girl thirteen years old.

Rev. Mr. Parshall, Oakland, Cal., was not long ago tried by a church council for lascivious conduct with sisters of the congregation. He was convicted and left town.

Rev. John Hutchinson, Episcopal, Boston, was sent to the

House of Correction for eight months, for swindling George Allen out of a thousand dollars.

Rev. A. W. Eastman, West Cornwall, O., was expelled from the Baptist Church for immorality.

Another Baptist clergyman at Sabin, Mich., was detected in too much familiarity with some of the sisters, and ran away to avoid the shame of exposure.

Rev. Wm. Rice, Methodist, Mason, Mich., was convicted of adultery.

A pious reverend in Warren, McComb Co., Mich., was charged with violating a dozen school girls and swearing them to secrecy on the crucifix of the church. He ran away to escape exposure.

Rev. D. M. White, Presbyterian, Pittsburg, Pa., was sent to State prison for two years for stealing money.

Rev. D. S. K. Rine, same place, was charged by a young woman with sexual irregularities.

Rev. Dr. Wm. G. Murray, rector of the Central Church, Baltimore, got drunk and was extremely profane.

Rev. A. Steelson plead guilty to the charge of too much intimacy with the sisters.

Rev. James Reedsdolph, Methodist, Adrian, Mich., was sent to the Detroit House of Correction for sixty days, for false pretenses and getting drunk.

Rev. Mr. Reynolds, Muhlenburg Co., Ky., brutally and repeatedly whipped his daughter, eighteen years of age, to force her to marry a man she did not love.

Rev. Hiram Meeker, Granville, N. Y., was convicted of fornication and adultery.

Rev. H. Foster, Circleville, O., was compelled to marry his servant girl whom he had seduced.

Rev. John Seeley Watson, Kansas, murdered his wife.

Rev. Mr. Johnson, Williamson Co., Tenn., seduced a girl fourteen years of age.

Rev. E. S. Whipple, Baptist, of Hilsdale College, Mich., seduced a deacon's wife, and when charged with the

crime was compelled to confess it. He afterwards prayed with the deacon and his wife. The deacon must have enjoyed that.

Rev. Richard Dunlap, Baptist, Midland, Mich., was convicted of adultery with a Mrs. Burnett.

Rev. Mr. Davis, same denomination, was arraigned for adultery with sister Brunk.

Rev. Mr. Kirby, Chambersburg, O., was fined $200 for seduction.

Rev. Malcolm Clark, superintendent of the Sunday-school, Howard, Mich., ran away with $400 belonging to his mother-in-law, and also forged her name to obtain other money.

Rev. Mr. White, Washington, Pa., was found guilty of seduction.

Rev. J. H. Rose, Baptist, Hartford, Mich., was guilty of forgery.

Rev. Jay H. Fairchild, leading Congregational clergyman of Boston, after honorable service in the pulpit many years, was guilty of intercourse with the sisters. Left Boston, went to Exeter, was tried for seduction. Confessed that he had bound the young girl by a solemn oath not to divulge that she ever knew him. He attempted to preach again in Boston but was not successful; was charged by the public press with the crime; brought suit for libel, and upon full examination of the case was defeated.

Rev. Dr. Fay, a very eminent divine of Boston for over twenty-five years, had been esteemed and beloved by his Church; committed fornication and adultery; was charged with it; denied it and swore that he was innocent. A Church Committee examined the case, were disposed to clear him; were about to report him innocent when one of them, Dr Hooper, said he could not sign the report, and proposed to adjourn for a fuller examination. When Dr. Fay heard this he begged them not to adjourn; said he had a communication to present, when he confessed his crime in full.

Rev. Mr. Strasburg, First Presbyterian Church at Albany, large congregation of influential citizens, and those connected with State government, an able, eloquent, and popular preacher. Accused of debauchery, herding with negroes, and of the lowest and dirtiest conduct. Was put on trial, found guilty and deposed. Thus was prematurely hushed a voice eloquent for Jesus.

Rev. Mr. Southard, son of Senator Southard from New Jersey. Was founder of the Calvary Episcopal Church in this city. Accused of gross immoralities. The church tried to shield him, but his character was deemed so base that he could not continue preaching here; went to Newark and founded the "Home of Prayer; was kicked out, and went South, dividing his time while there between the pulpit and low dens of prostitution in southern cities. He died drunk in a low brothel in New Orleans.

Rev. Augustus Doolittle (or St. Clair, as he sometimes called himself), preached at Hoosic Falls, and was accused of unlawful intimacy with a wife of one of the deacons of his church. Was first charged with the guilt by a single person, who was beset and persecuted. Additional proofs came to light, and after several months the seductive saint confessed in full that the crime had been committed by him on numerous occasions for several.

Prof. Webster, a pious Christian, connected with the leading universities of Boston, murdered Dr. Parkman, etc. Denied his crime most persistently, but the jury had sufficient proofs to find him guilty, and he was duly executed.

The Rev. Dr. Reed, Congregational, Malden, Mass., was guilty of most heinous crimes with youths of both sexes, and children even. Was proved guilty of most disgusting and revolting crimes.

Rev. Mr. Pomeroy, Congregational, preached in a fashionable church in Bangor, Me. Was Secretary of American Board, a position of high honor and trust. Was followed to houses of ill-fame in Boston, in this city and in cities of the West. Denied that he was guilty of any impropriety, but claimed that he visited those places to reform the sinful inmates. He was charged, tried, condemned and deposed.

Rev. Charles Rich, from Boston, was settled over a most respectable church in Washington, the one in which Dr. Sunderland preached for several years afterwards. He was convicted of immoralities and indecencies unfit to be named, and died in disgrace.

Rev. Mr. Thompson, Presbyterian, preached in Buffalo, and afterwards in Arch street, Philadelphia, was over and over again charged with adultery. Was tried several times, but managed through the sharp practice of friends to escape.

Rev. Mr. Johnson, of the *Evangelist*, a very pious man, a loud advocate of temperance, was several times seen in the third tier of the theater drinking with low prostitutes and acting disgracefully. He was tried and deposed in disgrace.

Rev. Dr. Magoon, at this time President of Jones College, a Congregational institution, was guilty of very licentious conduct with females of his congregation. Was tried, convicted and deposed. But after confessing and humbling himself was taken back into fellowship and set to preaching again.

Rev. Horace C. Taylor, one of the chiefs of the church at Oberlin, O., was guilty of seduction, was tried, convicted and imprisoned. Was afterwards restored to the ministry, but he fell again and was more sinful than before.

Rev. Richard Fink, of Grand Rapids, Mich., was in 1874 found guilty of adultery with a young sister of his church. He was eloquent, popular and highly esteemed. The case was so plain against him that he readily resigned.

Rev. Joseph Stillim, Winchester, Pa., was charged with ruining a young lady, Miss Sarah Hall, who stood high in the society of that locality. The great disgrace rendered her insane, but in her lucid moments she averred that the reverend gentleman quoted scripture to her to prove that

his conduct was in keeping with the word of God. She unfortunately trusted too much in a false shepherd.

Father Forham, of the Catholic church, Chicago, was charged with and tried for embezzling several thousand dollars that belonged to the church. He claimed that a part of the money was won by gambling in a church fair, that there was no legal owner of it, and that he had as much right to it as any one. He was held in $5,000 bail.

Rev. Alfred N. Gilbert, of Baltimore, had charges preferred against him by members of his own church for sinful intimacies with a grass widow also belonging to his congregation. The widow was induced to leave, and the matter was piously hushed up, and the pastor's preaching and praying were resumed.

Rev. A. J. Russell, Methodist, preached in Berrien Springs, Mich., in the year 1876, holding one or two revival meetings during the time, and securing quite a number of converts. He also developed a great amount of "true inwardness." On one occasion he met a young lady member of his church and went home with her. The family being absent, he followed her into her private room and attempted to bestow a "holy kiss," *a la Beecher*. The young lady, a school teacher of most excellent character, demurred to the proceedings, and exposed the reverend rascal; but for this the elders advanced him to higher honors in the church.

Rev. Mr. Humpstone, Malta, N. Y., in consequence of a church difficulty, tendered his resignation in April, 1875. On the following Sunday it was arranged that the Rev. Mr. Cook should officiate in his place; but as he did not appear, it was suggested by a member that brother Humpstone read the services. Dr. Bellinger opposed the proposition and rebuked the brother for making it. When brother Humpstone arose to speak, Dr. Bellinger ordered him to sit down. The ex-pastor would not be thus suppressed. The contending parties then clinched, and a disgraceful fight ensued.

Rev. J. K. Stillwell, of Logansport, Ind., was brought

before the Church for making improper advances to the sisters of his flock. A clear case was made against him, and without adding falsehood and perjury to his other crimes, he had the discretion to confess his offenses, resign his charge, and leave the place. The local papers regretted the circumstance, more especially as it came in the midst of a successful revival, which was sensibly checked by the publicity of the clerical scandal.

Rev. Thomas Barnard, of London, recently got disgracefully drunk, and in that condition went to the Globe Theatre, where Lydia Thompson was engaged. That evening a new piece was put upon the stage, in which Mrs. Thompson did not appear. This so enraged the drunken parson that he stamped, shouted and hissed to such an extent that a policeman arrested him and took him to prison.

Rev. J. J. Reeder, a young clergyman, went in 1874 to New Milford, Pa., and studied for a time under the Rev. E. F. Bledsoe, pastor of the Methodist church in that village. Subsequently he was sent to Newark, N. J., Conference to fill a vacancy at that place. The young divine proved to be popular, especially with the younger sisters of the society, with whom he spent the most of his time. He afterwards manifested a great fondness for horse-flesh. He traded in fast horses, and soon obtained the reputation of being a good judge of equine stock. He finally purchased a valuable horse, for which he gave his note; but just before it became due he suddenly decamped for parts unknown, leaving many unpaid bills behind. In his hasty flight he left his trunks and books, which were sold to pay his debts; but unfortunately they went but a short way towards paying them. It is not known in what part of the moral vineyard he is now laboring.

Rev. Charles S. Macready, of Middleboro, Mass., on May 20, 1875, commited suicide by cutting his throat with a razor.

Rev. J. J. Howell, Presbyterian, Minneapolis, Minn., hung himself in May, 1875.

Rev. Samuel B. Wilson, of the First Presbyterian Church, Louisville, Ky., was in May, 1875, deposed by the Presbytery for immoral conduct.

Rev. John W. Porter, in the Winter and Spring of 1875, had a charge at Van Sycles Corners, Huntington Co., N. J. In addition to preaching, he also taught school. It turned out that the villain basely seduced one of his young female pupils named Silenda Stires, daughter of Peter W. Stires, a well-to-do farmer in the neighborhood. While she was yet a mere child, she was about to become a mother. Upon being questioned, she informed her parents of the nature of the lessons the clergyman had taught her. When confronted by the injured father, the villain confessed the crime, and turned over his horse and buggy to partly make amends for his shameful conduct, and with his heart-broken wife, took the first train for another field of labor.

The case of Henry Ward Beecher is fresh in the minds of all; of his various liasons with the females of his flock, particularly with Mrs Elizabeth R. Tilton. His protracted trial of six months for the crime of adultery; the amount of damaging testimony that was arrayed against him, his confession, etc., are not forgotten. Probably twenty-five millions of the people of America believe him guilty not only of the offense charged against him, but also of the most barefaced perjury, when for thirteen consecutive days he swore positively that he had not done it. He still fills the pulpit as a spotless shepherd, to lead the little lambs to the arms of Jesus.

Lucius M. Pond, of Worcester, Mass., a zealous leader in the Methodist Church, and very active in all religious movements, committed forgeries to the amount of $100,000, and borrowed and purloined all he could obtain, after which he suddenly left and had it given out that he had been murdered for his money. He intended to have gone to Australia, but was arrested in San Francisco and was brought back, convicted and punished.

Rev. Aug. C. Stange, Presbyterian, of Patterson, N. J., was guilty of gross improprieties with Sister Pfennibuker in the church. He was tried and acknowledged his guilt. The sister, however, accused the clergyman of forcing her contrary to her wishes.

Rev. John James Thompson, of Orange Co., N. Y., was arraigned for making a criminal attack upon a young female member of his church. The plea made in his defense was insanity. There has been too much of that kind of insanity about.

Rev. Ambleman Wright, of Whitestown, N. Y,, by presents of money, coaxing, etc., induced a little girl of twelve years to yield her body to his lusts. He was a man with a wife and married daughters.

Rev. Fred. A. Bell, of Brooklyn, was charged with making improper advances to Mrs. Mary Morris, a member of his church.

L. K. Strauss, superintendent of the Sunday-school in Huntington Co., Pa., and deemed a very exemplary Christian, seduced one of the teachers, Miss West. The criminal practices were continued a long time until the young lady became stricken with remorse and confessed. He was tried and fined $4,500.

Rev. E. D. Winslow, of Boston, swindled confiding banks and financiers out of $500,000 and left suddenly and has not yet returned.

Rev. J. J. Kane was sued by his wife for a divorce on account of inhuman treatment.

Elder Doolittle was tried in the Juneau county, Wis., Circuit Court on a charge of incest and adultery. The testimony was conclusive, he was found guilty and was sentenced to six years' imprisonment in the State prison at Waupun. He was over sixty-three years old, and one of his victims was a simple-minded girl, his own niece.

Rev. F. W. May, presiding elder of the Methodist church, Chesaning, Mich., was guilty of grossly immoral practices

with several of the sisters. A number of them testified against him.

Rev. Henry A. Heath, Methodist, formerly of Maine and later of Morrison, Ill., was a lecherous old hypocrite. He left his wife in Maine and committed adultery with numerous females, both pious and not pious. His crimes were many and black.

Rev. Joseph M. Berry was tried by his church in Ashville, N. C., for drunkenness and adultery, and was found guilty.

Rev. Jonathan Turner, Methodist, Fourth street, Philadelphia, was arraigned for embezzling from Mr. Myers and was held in $1,000 bail.

Rev. F. F. Rea, of Durham, Conn., was expelled from the Congregational church for drunkenness.

Rev. Seth B. Coats, of Dallas City, Ill., was tried for improper conduct with the females of his congregation, both single and married. The testimony was explicit and unfit for publication.

Rev. Mr. Parker, Presbyterian, Ashland, Ky., eloped with a young girl, daughter of a deacon of the church, and left a wife and several children.

Rev. Francis E. Buffum, Congregationalist, was tried at Hartford, Conn., for holding criminal intercourse with Miss Cora Lord, who lived in his family. He procured an abortion upon the young woman. His wife left him and sued for a divorce.

Rev. Mr. Kendrick seduced a little girl, the organist of his church, and but thirteen years of age. He did it with cheap jewelry and a twenty-five cent penknife.

Thomas W. Piper, sexton of a Boston church, ravished a child five years old, named Mabel Young, and murdered her in the belfry of the church.

Rev. E. S. Fitz, Southampton, Mass., was tried for very improper conduct with the sisters. The evidence was of the most spicy character and rather unfit for publication.

The brethren and sisters did all they could to screen him, but his guilt was too apparent.

Rev. G. M. Davis was caught by his wife in a very improper connection with another lady, and this in the church. Much excitement in consequence.

Rev. D. Ellington Burr, of Ellardsville, Mo., was tried and suspended for three years for using intoxicating liquors, and being criminally intimate with women.

Rev. J. B. Patterson, Presbyterian, Elizabeth, N. J., upon an examination being instituted, confessed to being guilty of drunkennsss and immoral conduct with the sisters. He was very contrite.

Rev. James Regan, Methodist, Madison, Ind., was deposed for improper intercourse with Mrs. McHenry, a beautiful widow. The crime was committed on board a steamboat on the Ohio River.

Rev. C. D. Lathrop was expelled by the First Congregational Church of Amherst, Mass., for cruelty to his family, and other unchristian conduct.

Rev. Arthur Watson, Protestant, Killowen near Kinman, over fifty years of age, killed his wife by shooting her.

Rev. E. P. Stemson, of Castleton, N. Y., was found intoxicated in the streets of this city and was arrested by officer Ryckman. The Judge in kindness let him off.

Rev. Thomas B. Bott, of one of the Baptist churches in Philadelphia, has had many charges preferred against him for lascivious conduct with various females. The last one was Miss Louisa Younger, daughter of one of the deacons in his church. It was proved that he visited her at unseasonable hours, that they passed several days together at a place of Summer resort; they went in bathing together, and he was seen in a nearly naked state in her private room. She was seen sitting in his lap, and they were kissing each other, etc. He has a wife and family, and the latest news in reference to him is that his wife has brought suit against him for neglect and desertion.

Thus, Brother Humphrey, I have given you quite an installment of the crimes and shortcomings of that class of our fellow-citizens who would have it understood that they are nearer to God than the masses of the people, that they are favored with an extra amount of aid from on high, and have more influence at the Throne of Grace than the average of mankind. I assure you though I have gone into the subject at some length, that it is by no means exhausted. I can furnish you with a good deal more of the same kind should you wish it.

I have simply mentioned the names of several of the characters and their crimes, without giving a moiety, even, of the damnable practices of which they were guilty. I have now in course of preparation a work, which will be out in a few months, entitled "THE CHAMPIONS OF THE CHURCH; or, Biographical Sketches of Eminent Christians." It will be an octavo of one thousand pages, and will contain a history of much that has been done by the characters above named, and by many others, in the name of Christianity. Such as wish to inform themselves of many of the facts in the rise and progress of Christianity, its crimes and excesses, its persecutions and executions, its wars and massacres, its licentiousness and immoralities, will find in the "Champions of the Church" the information they seek.

I may mention in connection with the clergy of America, that more of them have been hung in the last twenty-five years than of Infidels. More of them are in our States prison for capital offenses. As compared with actors, who are often denounced as a wicked class, according to statistics carefully compiled, clergymen have committed more murders than actors in the proportion of twenty to one, and they exceed actors in about the same proportion in seductions and adulteries.

If the charges you made against Infidels (if true) prove them to be bad men and in error, does not the array of facts that I have presented against the American clergy

incontestibly prove them not only weak and bad men, but utterly unworthy to be looked upon as guides and leaders of the young and inexperienced, and entirely mistaken in the superiority of the system they advocate? Can a *good* tree bear so much *bad* fruit?

It must be borne in mind that the instances of clerical criminality here noted are but a small part of the cases that actually occur. But few of those that have been made public are named here, and not one case in fifty is suffered to come to light. "For the good of the cause" every instance of this kind is smothered and covered up that can be, and it is only here and there a case comes to the ear of the public. But those that are known, are enough to appall the stoutest hearts and strike conviction deep into the thinking men and women of the country, that they are supporting a fallible and useless class of privileged characters that would be doing far better were they engaged in some honest and useful calling, producing something or manufacturing something of value to the human race.

The fact is, the priesthood, as a class, have for thousands of years, and under various systems of religion, been living upon the credulous masses and drawing their support from the patient, submissive toilers who are willing to labor for them. The priesthood have never been a producing class. They have not grown what they have needed to eat, nor spun and woven what they needed to wear, but they have fed upon the best of food and have been clad in the finest broadcloths, linens, and furs, because it has been superstitiously supposed that they were mediators between the gods and the people, and were able to tell the gods what the people wanted of them, and in return give the will of the gods to the people. I mean nothing personal in this, friend Humphrey. I entertain much respect for you and believe you honest and sincere, but I think I have correctly stated the character of the priests of the world.

Let me state, too, that they are all upholding systems of superstition and error. Whether priests of Brahma, Ormuzd, Fohi, Osirus, Zeus, Jupiter, Odin, Thor, Allah or Jehovah, it is all the same. Their rule is to hoodwink the people and to draw their support from them, without rendering a just equivalent in return.

All the religions of the world have been handed down from the ages of prehistoric barbarism, myths and superstition. The Christian religion is no exception to this rule. It is made up of Judaism and Paganism. I make the assertion and call upon you to disprove it, that Christianity contains not an original dogma, rite, sacrament or point of belief. Everything upon its programme was borrowed from the Jewish and Pagan theologies, and largely the latter.

The fundamental legend or idea of a son of God being born of a virgin was old long before the birth of Christianity. The conception of Virgin and child dates away back thousands of years. The Egyptians had their Isis (virgin) and infant three and four thousand years ago. The Hindoos, the Persians, the Egyptians, the Siamese, the Thibetians, the Grecians, the Scandinavians and many other nationalities had similar legends. There have been—according to the old legends—at least forty different saviors and redeemers born into the world, and a large proportion of them of virgins and of deific paternity. Nearly half of them, after a life of holy teaching, performing miracles, leading obscure lives, it has been believed were crucified for the salvation and happiness of mankind.

The symbol of the Cross has been used in the religions of the world fully three thousand years. That and the *steeple* were handed down from the Phallic worship.

Baptism by water was practiced as a pagan rite centuries before Christianity had an existence.

Fasting, Prayer and Praise were employed thousands of years before Christianity began. The Trinity and the Holy Ghost were early pagan conceptions.

The existence of a devil and demons was believed in by pagan nations long before there were any Christians to believe in them.

Confession of sins, monasteries, monks, nuns, the eucharist, anointing with holy oil, belief in a day of judgment, in the resurrection of the body, in angels and spirits, the second birth, belief in sacred writings or bibles, holiness, repentance, and humility, prevailed among pagans many centuries before there was a Christian in the world. This can be fully substantiated, and if it is not true, I call upon you in the most earnest manner to disprove it.

If what I have stated is the truth, it follows that the great system of Christianity, which you and millions of others venerate, is simply modified Paganism, and that the story of Jesus, his miraculous birth, his moral teachings, his band of followers, his ignominious death upon the cross, and all the rest of it, is a mere clumsy rehash, or plagiarism of the old pagan fables. I am honestly of the opinion that this is the case, and that a man of your intelligence and research ought to be able to see it and understand it.

I charge you, then, with supporting and defending a borrowed system of myths and superstitions handed down from the ages of darkness and ignorance, and that the supernaturalism upon which it is founded is untrue and impossible.

I should rejoice could you become a convert to the truth as it is in the Universe and is revealed by science, and if you could freely discard all belief in gods, devils, hobgoblins, lakes of sulphur, etc., until you have some proof of their existence, and reject every creed and dogma that depends upon supernaturalism or the setting aside of the immutable laws of Nature.

I am sincerely yours,

D. M. BENNETT.

MR. HUMPHREY.

MR. D. M. BENNETT, *Dear Sir:* It seems to me that you have resorted to some rather imbecile arguments; at any rate, I think that, were I to make use of similar ones, you would be among the first to belittle them. For instance, you meet my observation on the equal silence of Herodotus about Rome and Jerusalem by saying that "he may have also visited Rome, and his allusions to that city may have been in the portions of his works that are lost." Right here let me ask two questions: 1st. May it not be as fairly presumed that his promised but missing history of Assyria, or Syria, as the Greeks called it, contained "allusions" to Palestine and Jerusalem? 2nd. What would you say of a Christian critic, if he should base an explanation of a difficult passage of Scripture on the supposed contents of some of the lost documents frequently mentioned in the Old Testament? Again, you plead for Byron that "had he lived to late manhood, it may be well supposed he would have 'sowed his wild oats,' and become a staid and exemplary member of society." Tell the candid truth now, Mr. Bennett: would you show any respect for a prospective apology of that kind for a wayward professor of religion? I am afraid we should have to hunt up your "lost works" to find an instance of such a thing. Speaking of my exposure of some leading Infidels, you say: "But really, what does it all prove? It proves that unbelievers are human beings, and have sometimes made mistakes. What class of men is there in the world, that, running over their records for hundreds of years, as many charges could not be brought against them?" That is very nice. Of course, you will not object to throwing the same cloak of charity over the "mistakes" of the professing Christians whom you have enumerated. A good rule always works both ways.

A few weeks ago, I saw a couple of quotations from Paul in the Boston *Investigator*. It was clear that their drift and meaning had never been *investigated* by that journal. As the Apostle himself said, he was "slanderously reported" (Rom. iii, 8). Imagine my surprise at finding the same citations, put in the same way, in your last Reply! I could not help thinking of Byron's lines, slightly modified:

> A man must serve his time to every trade,
> Save censure—critics all are ready made;
> Take hackney'd jokes from *Mendum*, got by rote,
> With just enough of learning to *mis*quote;
> A mind well skilled to find or *forge* a fault,
> A turn for punning, call it Attic salt.
>
> *English Bards and Scotch Reviewers.*

You furnished an item about church debts. The *Tribune* is a very acceptable authority; but you did not give the date, so that the statement you refer to could be verified and examined. But grant that there are fifty-four churches in New York city under "mortgages amounting to $2,367,886." If these churches were each under a debt equal to that on Paine Hall ($70,000), the sum would be $3,780,000—almost a million and a half more. And it should not be forgotten in this connection that this is a comparison of *fifty-four* churches and the Christians of a single city, with *one* building and the Infidels *of the whole Western Continent.* Then it should be remembered that there are hundreds of magnificent churches, and thousands of tidy chapels all over the country, entirely free of debt. You will see by the Directory that there are over two hundred and fifty in New York City alone. Most emphatically, then, there is nothing in this direction but very odious comparisons for Infidelity. Its liberality is as nothing in the presence of the munificent and varied generosity of Christianity.

Your last letter is the fullest and clearest illustration I ever saw of the meaning of the Latin phrase, *ipse dixit.* The solidified and petrified Past seems to be mere dough in your

hands. You can put the features and lineaments of Infidelity on it with the greatest of ease. In order to show this, let me place some of your assertions and the fixed facts of history side by side:

"Voltaire was not a perjurer." (D. M. Bennett).

"When very hard pushed, he would not swerve from a false oath" (Morley's Voltaire, N. Y., 1872, p. 200).

"Eusebius was a falsifier, forger, and interpolater" (D. M. B.).

"Eusebius wrote under the pressure of the great commotions of his age, but with much freedom from prejudices, with a more critical spirit than many both of his predecessors and successors, and with an eccclesiastical erudition unsurpassed in his age" (American Cyclopedia).

"St. Augustine was one of the most lecherous and dissipated men in Carthage" (D. M. B.).

That is true of him only when he was an unbeliever in Christianity. After his conversion "it is believed that he was at once the *purest*, the wisest, and the *holiest* of men, equally mild and firm, equally prudent and fearless, equally a friend of man and a lover of God" (Am. Cyclopedia).

"Girard did not make his wife insane by quarreling with her" (D. M. B.).

"He about this time married the daughter of a shipbuilder of that city, but the union was unhappy. Mr. Girard applied for a divorce, and his wife ultimately died insane in a public hospital" (American Cyclopedia).

"He was very eccentric in his habits, a free thinker ungracious in manner, ill-tempered, and lived and died without a friend" (Johnson's Universal Cyclopedia).

"You have no grounds for insinuating that Paine lived improperly with Mrs. Bonnneville" (D. M. B.).

"Mr. Paine was godfather to one of the others, who had been named after him" (Vale's Life of Paine, p.145).

"*Thomas* has the features, countenance, and temper of Paine" (Cheetham's Life of Paine p. 227

"Goethe was not an immoral man" (D. M. B.).

"His first years there (in Weimar) were spent in wild and tumultuous enjoyments, in which 'affairs of the heart,' it is to be feared, did not always end with the heart. 'There is not a woman here,' wrote the simple-hearted Schiller more lately, 'who has not had her *liaison*.' . . . A relation with Frau von Stein, which Goethe had long maintained, was now broken off, but the poet soon formed another with Christine Vulpius. She was uneducated, and lived in some domestic capacity in his house; but in spite of the enormous scandal which the new tie occasioned even in Weimar, Goethe afterwards married her to legitimate his son" (American Cyclopedia).

"Shelley was not guilty of wrong in leaving his wife; nor was he dissolute" (D. M. B.).

"Toward the close of 1813 the estrangement which had been slowly growing between him and his wife resulted in their separation, and she returned to her father's house, where she gave birth to a second child. . . . He was soon after traveling abroad with Mary, afterwards the second Mrs. Shelley, daughter of William Godwin and Mary Wollstonecraft, *all of whom deemed marriage a useless institution.* . . On his return he found that his wife had drowned herself, and his sorrows are said to have made him for a time actually mad, and as such he describes himself in 'Julian and Maddalo.' He now married his second wife, *who had been his companion for two years*" (American Cyclopedia).

"Chesterfield did not seek to make his son a whoremaster" (D. M. B.).

"*Un arrangement*, which is, in plain English, a gallantry, is, in Paris, as necessary a part of a woman of fashion's establishment, as her house, stable, coach, etc. A young fellow must therefore be a very awkward one, to be reduced to, or of a very singular taste, to prefer drabs and danger to a commerce (in the course of the world not disgraceful)

with a woman of health, education, and rank" (Chesterfield's Letters to his Son. Letter 227).

"John Stuart Mill sustained a character too pure for you to besmirch" (D. M. B.).

I only said, and I again repeat, that a minister's name would be tarnished or "besmirched" were *he* to do as Mill did with another man's wife. Let me quote Mr. Mill: "At this period she lived mostly with one young daughter, in a quiet part of the country, and only occasionally in town, with her first husband, Mr. Taylor. *I visited her equally in both places; and was greatly indebted to the strength of character which enabled her to disregard the false interpretations liable to be put on the frequency of my visits to her while living generally apart from Mr. Taylor, and on our occasionally traveling together*, though in all other respects our conduct during those years gave not the slightest ground for any other supposition than the true one, that *our relation to each other at that time was one of strong affection and confidential intimacy only. For though we did not consider the ordinances of society binding on a subject so entirely personal*, we did feel bound that our conduct should be such as in no degree to bring discredit on her husband, nor therefore on herself" (Autobiography, N. Y., 1875, pp. 186, 229.) There is Mr. Mill's word for it. I am willing to accept it. But I am sure that if a bishop were to follow his example, the Infidels especially would wink, and insinuate, and put their mouths in position to say "lecherous."

"Rousseau was an upright, well-disposed man" (D. M. B.).

Whew! *That* assertion needs no quotation to disprove it. No wonder you could flatter the Devil in one of your preceding letters. If Rousseau was moral, immorality is an impossibility; and you should not be so inconsistent as to condemn "clerical beasts" any more.

I have entered into these details in order to vindicate my former statements, and to show the reader how scrupulous you are about historical truth! I have quoted largely from

the New American Cyclopedia, partly because it is unsectarian, and far from partial to Protestantism and Orthodoxy, but chiefly because you have expressed your acceptance of it as high and unquestioned authority (Reply No. III).

I have been tracing some of your references. You point to several Scriptural passages in evidence that the Jews "ate human flesh." Do you by this mean that they were cannibals? Your language is framed so cunningly that it at the same time conveys this impression, and leaves you a loop-hole in case of exposure. Well, I will have to force you into the loop-hole. Deut. xxviii, 47–58; Lam. iv, 10; and Bar. ii, 3 do not at all refer to the ordinary customs of the Hebrews, but to the last desperate resort of a people dying with famine. Ez. xxxix, 18, does not speak of human beings as "eating the flesh of the mighty and drinking the blood of the princes of the earth." In the preceding verse we are explicitly told that this was done by "*every feathered fowl*" and by "*every beast of the field.*" Let the reader examine these passages carefully and he cannot fail to see that you have tried to play a *trick* on him. All your other Scriptural comments are about as critical and accurate as this one.

I have also examined Thiers, and Chambers' Cyclopedia, but I found no evidence whatever that Robespierre was a Christian. As your generosity has recently placed Paine's works in Cooper Institute, in order that you may be able to say they are there, so, I am afraid, your jaundiced imagination sometimes reads things into authorities which they do not really contain. I have taken considerable pains to examine Thiers' History of the French Revolution; Garat's Memoirs of the Revolution; Lamartine's History of the Girondists; and especially Lewes' Life of Robespierre, and I find that Robespierre was simply a Deist; that his mode of thought was moulded by Rousseau's philosophy; and that his coadjutors were avowed Infidels. It is true some of the Atheists sneered at him as a kind of religionist, be-

cause he believed in the Being of God. But that does not prove your allegation. For the same reason Paine became unpopular with the very same class of people. And it had been said long before that even Voltaire was "retrograde," "superstitious," and a "bigot," because he was a Deist (Morley's Voltaire, p. 94).

You, too, can play "fast and loose" with Catholic authorities. While you would scornfully reject their testimony about skeptics, you can accept, with smacking gusto, their most spiteful mirepresentations of the life and death of Luther and Calvin.

It is quite likely that some Infidels have "died as the fool dieth," with stolid unconcern. But it is on record that many of them approached death with fear and trembling. There is good evidence that Voltaire died whining for a Catholic priest, and that Hobbes contemplated "the inevitable" with terrible trepidation (Condorcet's Life of Voltaire; Thomas' Dictionary of Biography; Blackburne's Life of Hobbes; Hume's History of England, new ed., London, 1864, vol. v, p. 97). A conscientious historian says that Robespierre and his fellows, when besieged in the Hotel de Ville, writhed like a knot of snakes encircled by fire. Henriot was drunk. Las Basas despatched himself with a pistol. Couthon cut ghastly gashes in his bosom, but lacked courage to drive the knife to his heart. Robespierre made an attempt to shoot himself, but succeeded only in breaking his jaw. St. Just begged his comrades to kill him (Scott's Life of Napoleon Buonaparte, vol. i, chap. xvii).

It is nobler, like Hamlet, to meditate on death in a serious vein, than to breathe the last, like Hume, with a deck of cards in his hands. But who, except a true Christian, can die with the serene assurance of St. Paul, and say: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day" (2 Tim, iv, 6–8)?

I might as well improve this opportunity, once for all, to say a word about Calvin and Servetus. Everybody is familiar with these two names. Callow striplings that never saw a Life of Calvin, far less read one, are able to articulate the three words: "Calvin burned Servetus." Ignorami that can hardly tell the difference between Calvinism and Galvanism, somehow manage to say, with a knowing air: "Calvin burned Servetus." The sectarian hater of Calvinism; the Catholic hater of Protestantism; and the Infidel hater of Christianity, can stand side by side and chant together: "Calvin burned Servetus." A gainsayer, cornered, squelched, and extinguished in controversy, can say *that much*, anyhow: "Well, Calvin burned Servetus." Now, I am prepared to say, and I hereby say deliberately, that CALVIN DID NOT BURN SERVETUS; NEITHER DID HE CONSENT TO HIS BURNING BY OTHERS. The *facts* about that sad affair were these:

1. Calvin believed in punishing incorrigible heretics with death.

2. Servetus himself, and his follower, Socinus, cherished the same belief.

3. Calvin instigated the arrest of Servetus, and furnished the evidence against him in the trial.

4. The authority that pronounced the sentence on Servetus was vested in the Senate of Geneva.

5. Calvin exerted all his influence to secure a modification of the sentence from burning to death by the sword.

It is true, this bears a most painful resemblance to the *humaneness* of the French Infidels, when they discontinued the use of the awkward axe, and proceeded to chop each other's heads off with the more graceful guillotine. Nevertheless, let the *truth* be said, even of John Calvin.

6. That age gave a general endorsement to the execution of Servetus. The cantons of Berne, Zurich, Bale, and

Schaffhausen concurred in the action of Geneva. Melancthon. Beza, Farel, Bucer, Oecolampadius, Zuingli, Viret, Peter Martyr, Bullinger, Turretin, and the cotemporaneous theologians and statesmen generally approved of it.

This was confessedly a dark spot on the character of Calvin. But he should be judged in the light of his own age and surroundings. He was trained a Romanist; and it was hard for him to shake off entirely the dregs of intolerance. Even Draper says: "He was animated, not by the principles of the Reformation, but by those of Catholicism, from which he had not been able to emancipate himself completely" (Conflict between Religion and Science, p. 364). Besides, he found himself in Geneva under an ancient law that declared heresy a capital crime. The public opinion sanctioned that law. And we know how hard it is for mortals to be several centuries ahead of their times. Calvin's crime was the crime of his age; but I admit that it was a *crime* nevertheless.

I cannot see why Presbyterians should suffer reproach on account of the Calvin and Servetus affair any more than other denominations. Calvin was no part of the Presbyterian Church. If the Westminster divines adopted, to a great extent, his system of doctrines, they did no more than the Baptists, and the earlier Episcopalians and Congregationalists.

The world should not forget its many obligations to John Calvin. Bancroft, in his History of the United States, traces the germination and development of republican principles to his system. Froude has shown that "Calvinism" has been no secondary force in the progress of civilization; and he has testified as to Calvin's private character, that *he "made truth, to the last fibre of it, the rule of practical life."*

There are extant ever so many discussions of "Calvin and Servetus." But no one has been just to the memory of Calvin until he has seen what may be said in his favor by reading Beza's, Waterman's, McCrie's, Mackenzie's, and

especially Henry's Life of Calvin; Rilliet's Calvin and Servetus; Chauffpié's article on Servetus in his continuation of Bayle's Dictionary; the Encyclopedia Britannica; Coleridge's Table-Talk; the Biblical Repertory, vol. viii, pp. 74–96, and the Bibliotheca Sacra, vol. iii. pp. 51–94. There are two sides to this question; and no conclusion can be fair where both sides have not been thoroughly investigated.

I deny that Biot is accepted by the best scientists and theologians as good authority on Sir Isaac Newton. David Brewster contradicts him flatly, and proves conclusively that Newton's greatest religious works were thought out and written *before* the temporary cloud passed over his mind. (Life of Newton, ch. xvi, Lynn's ed.)

To me it is one of the clearest things in the world that Infidelity is of a disintegrating character. I mean, of course, unmixed Infidelity. Many Infidels are unconsciously restrained by the internal and external influences of religion. As many professed Christians are worse than their principles, so many professed Infidels are better than their principles, or, rather, non-principles. Imagine a world of universal skepticism. God is denied or ignored. Where then is Moral Obligation? Will you say that society shall declare its own requirements, by enacting laws to direct and govern itself? But what right has society, any more than a body of bishops, to think for the individual? Plainly enough, the spirit of Infidelity is inimical to every thing organic among men. This is illustrated by palpable facts. All Infidels are making an onslaught on the Church. The Free-Love Infidels are waging war on the Family. And the Communistic Infidels are breathing out threatenings and slaughter against Civil Government.

So you think Infidelity is consistent with Morality! You are then far in "advance" of some of your predecessors. D'Holbach grunted under the burden of showing that Atheism furnished the strongest motives for virtue and justice. Voltaire requested D'Alembert and Condorcet not to talk

Atheism in the hearing of his servants, giving as his reason that he "did not want to have his throat cut that night." Hume says that "Hobbes' politics are fitted only to promote tyranny, *and his ethics to encourage licentiousness*" (History of England, vol. v, p. 97). He says farther in one of his Essays: "Disbelief in futurity loosens in a great measure the ties of morality, and may be supposed for that reason, to be pernicious to the peace of civil society." Bolingbroke says: "The doctrine of rewards and punishments in a future state, has so great a tendency to enforce the civil laws and to restrain the vices of men, that, though reason would decide against it on the principles of theology, she will not decide against it on the principles of good policy. . . . No religion ever appeared in the world, whose natural tendency was so much directed to promote the peace and happiness of mankind as the Christian. The Gospel of Christ is one continual lesson of the strictest morality, justice, benevolence, and universal charity."

But this question needs no backing by quotations. It stands to reason, as they say, that a man who thoroughly believes in a God who will certainly punish iniquity, and as certainly reward goodness, will be more moral than another one who has no God to fear or love; no Hell to shun, no Heaven to seek. A man who believes that he is only a beast is quite likely to live like a beast.

Let us now consider some of the popular objections to Religion:

1. There is a lurking fallacy, and a sly begging of the question, in some of the words which Infidels are very fond of using. For instance, they persist in speaking of the entire clergy of Christendom as *priests*, *priesthood*, and *priestcraft*. They ought to be more just and accurate. They ought to know that the great body of Protestants do not regard a minister as a priest in any sense different from the lay believer. In other words, there is no distinct order called the Priesthood, under the Gospel Dispensation.

(Hodge's Systematic Theology, vol. iii, p. 689.) The Infidel use of these words is only an unfair attempt to cover Protestantism with the odium that is associated with Romanism.

It is frequently assumed that "common sense" is all on the side of unbelief. This is both gratuitous and egotistic. As Huxley says, *common ignorance* passes very often by the more deceiving name of Common Sense (Lay Sermons, p. 330). There is not a book in the world that contains as much "common sense" as the Bible.

What self-complacency there is in the skeptic's use of the word "Liberalism"! It takes for granted what does not exist in fact, viz., that Infidels are more truly liberal than Christians. What is popularly called "Liberalism" is really an unwritten creed, which runs about as follows:

Art. I. Every individual is the smartest fellow in the world.

Art. II. It is to be presumed that anything and everything may possibly be true, *provided always* orthodoxy is excluded from this supposition.

Art. III. It makes no difference what you believe or do—you'll fetch up all right.

How much superior to all this is the Liberalism of the New Testament: "Be kindly affectioned one to another with brotherly love; in honor preferring one another" (Rom. xii, 10). "Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another" (Gal. v, 13).

Similar things may be said of the words "Freethought," and "Freethinker." The Infidel is not more *free* as a *thinker* than his religious neighbor. For one, I can testify that my mind enjoys unbounded freedom. I think exactly as I please. *Freethought!* That is certainly a high-sounding name. But we should remember that great names are frequently given to very insignificant concerns. You will often see a low corner grogshop dubbed "London House,"

or "Paris Hotel." But it is a low corner grogshop after all. It is so with Infidelity. It may style itself "Freethought," "Liberalism," "Progress," and all that; but its true character will still remain the same. In the language of Prof. Huxley, "many a spirited free-thinker makes use of his freedom mainly to vent nonsense" (Lay Ser., p. 62). From the way many Infidels stagger through History, bungle Philosophy, and blunder over Scripture, I should say that *Freetinker* would be a more appropriate term than "Freethinker."

How often it is assumed that if a man is a *thinker*, he is sure to be an unbeliever. When we remember that such men as Columbus, Descartes, Locke, Blackstone, Milton, Bacon, Cuvier, Newton, Kepler, Brahe, Pascal, Da Vinci, Brewster, Burke, Faraday, Herschel, Morse, Mitchell, Guizot, Handel, Haydn, Rawlinson, Chalmers, Agassiz, etc., etc., etc., were firm believers in the Christian Religion, this assumption is at once ridiculous and contemptible. There are ever so many "Sages" and "Thinkers" who are not "Infidels;" and there are hosts of Infidels who are neither "Sages" nor "Thinkers." It might be well for some people to keep in mind that long hair, weird looks, spectacles, funny clothes, and other eccentricities, all put on, do not, *ipso facto*, constitute a *thinker*.

2. It is sometimes objected to Religion that it makes people insane. But is this a sound argument? Is it applied to anything else? News, good and bad, have caused some to lose their minds. Should newspapers, telegraph companies, and all post-offices, be suppressed on that account? Disappointment in love has made many a bonnie lass and sighing swain crazy. Does it follow that courtship should be dicountenanced the world over? Financial embarrasments have overwhelmed the mind of many an enterprising merchant. Does that prove that business, commerce, and money should be banished from the earth? Childbirth is often followed by derangement. May we thence argue that marriage is dishonorable in all? It is probable that Newton's temporary aberration of mind was caused by the intensity of his scientific studies. May we therefore conclude that scientific investigation should be discouraged? Everybody will answer, No. Then, on the same ground precisely, I will answer No, in behalf of Religion.

But why is this argument not passed around? Why not insist that Spiritualism is a very bad thing, since it sent even the strong-minded Robert Dale Owen into the insane Asylum? George Francis Train is either a lunatic because he is an Infidel, or else he is an Infidel because he is a lunatic. Why not blazon this as a knock-down argument against Infidelity? Intemperance has made a thousand crazy, where religious excesses have made one. Why is it that Infidel journals do not use this fact as the ground of a thundering appeal against the Liquor Traffic? It is all because they will not turn their style of caviling against Christianity against anything else. It is because they are given to straining out religious gnats, while they can swallow irreligious camels.

3. Some people, and some very intelligent people, say they cannot determine anything about the Christian Religion, because of the multiplicity of sects. Now, it is too true that there are far more denominations than are necessary. Divisions have subdivided until the sections are very numerous. But the "Freethinker" should be the last man to find fault with this. It is the result of the liberty which Protestantism vouchsafes to every man, and body of men, to think and act as they see fit. Thus a place is furnished for almost every variety of taste and opinion. As to the vital difference between these denominations, it is not so very great, after all. The Evangelical Alliance could meet on a common basis. And it is the united voice of Protestant Christendom that that basis contains all the essentials, the saving truths, of Christianity. The distinguishing marks are non-essential—matters of taste, education, local and historical attachments.

But let us admit that the variety of sects and denominations is perplexing and bewildering. I will still claim that the denial or ignoring of religion on that account is unreasonable, and contrary to human practice in other respects. The world has a great many different forms of government—Empires, Kingdoms, and Republics. Will any intelligent man use this as an excuse for refusing citizenship *anywhere?* Let us be thankful that our country actually swarms with most amiable and excellent young ladies and gentlemen. Do any of them put matrimony out of the question, on account of the wide room for choice? Would an emigrant refuse to settle in *any* part of America, simply because there are so *many* States and Territories? Would a traveler refuse to go to *any* hotel, and sleep out doors, because he was met by so *many* contending runners at the depot? Do our talented young men decline going to *any* college or university, because there are so *many* colleges and universities? What are our political parties but political sects? How many American citizens are there who make the variety of parties a reason for identifying themselves with no party? Should the fabled ass that starved between two bundles of hay, because he could not determine which was the best, so that he might eat it first, be the model of reasonable men?

Such questions as these answer themselves. They show that the objection to Religion, now under consideration, is more of an excuse than anything else. But where is a man to flee to get rid of this excuse? Certainly not to Infidelity; for sectarianism prevails even there. He will there be stunned by the conflicting clamors of Deism, Atheism, Pantheism, Materialism, Spiritualism, Free-Loveism, Communism, and a hundred Nondescriptisms. Nothing can be better and *easier* for him than to study the cardinal truths of the Divine Book, absorb them into the very marrow and fibres of his being, enter the Master's great vineyard, and work at the row of vines he may choose.

4. But the commonest objection of all to the Christian Religion is the inconsistencies of many who profess it. This objection is as old as Sin and Sophistry. And it is still full of life and vigor. It lives on in defiance of logic, good sense, and consistency. You have gone to the trouble of furnishing quite a list of fallen ministers. Doubtless some of your sympathizers will mistake this list for reasoning. They will probably keep it as an Infidel reference bible. Very likely they will learn some of it by heart. It furnishes them with a great supply of cartridges—blank, every one of them. What a sweet scrap-book you must have had! You have certainly been a diligent gleaner on the fields of the "Police Gazettes"; and now you come to the threshing-floor with your blasted sheaves. But you forgot the case of the "confidence game" man, who, the other day, donned a clerical suit, and was thereby enabled to "borrow" quite a sum of money from a rustic. He was a capital illustration of the *principle* you try to bring out. The apostates whom you mention were only social and moral "confidence game" men. The Bible and Christianity are no more responsible for them than the Constitution and the good citizens of the United States are culpable for the existence among them of the criminal classes.

I have no inclination to doubt that your sketches of the disguised wolves are in the main correct. I offer no apology for those who were guilty. I will say of the Protestants that have transgressed, and died in their sins, as Moehler, the great Catholic controversialist, said of the "priests, bishops, and popes, whose scandalous conduct and lives extinguished the still glimmering torch, which they ought to have kindled: Hell hath swallowed them up" (Symbolism, Robertston's trans., 3d ed., p. 270). But in your ventilation of this matter you reveal a spiteful spirit, and a readiness to make unwarrantable assertions. You are not careful to mention all the cases that have been deposed. You give some names *twice*, in order to swell your list. You expatiate

on the doings of individuals whose names you can not or dare not produce. You accuse others merely because gossipers, quack-doctors, and possibly, blackmailers, have wagged their "froward tongues" against them. Yea, you have been so unjust, and illegal, to say nothing of illiberal, as to assume that many are guilty against whom a whisper has never gone forth.

But it is only the genuine Christian that can consistently condemn such *ir*religious and *un*christian characters as you have mentioned. It was against the Bible most of all that they sinned. Their conduct was quite in harmony with the teachings of prominent Infidels. Those who committed suicide were only doing what Hume and D'Holbach pronounced not only justifiable, but brave and noble. Those who appropriated to themselves, without leave, the property—or, as the Infidel Proudhon would call it, the "robbery"—of others, were only making a private application of that growing child of "Freethought," namely, Communism. The adulterers and whoremongers were nothing more than Free-Lovers in disguise. *It was the practies of Infidel doctrines that made them what they were.*

But will you say, as Mrs. Woodhull said of Beecher, that their sin consisted chiefly in their *hypocrisy?* According to the Scriptures, hypocrisy is a damnable sin. But I have shown in my last that the skeptical Hume recommended, and that Toland, Paine and Voltaire practiced dissimulation and duplicity. To them may be added Simon Magus—whom you have hung up in your gallery of Infidels—lying, and uniting with the Apostolic Church with the expectation of receiving thereby extraordinary powers (Acts viii, 9-24); Collins and Shaftesbury partaking of the Sacrament in order to qualify themselves for civil office; and Hobbes clinging to the Anglican Church, though he hated its doctrines. By your showing—which, as we have seen, is incorrect—President White is a hypocrite, sanctioning and participating in daily prayers—only to "cater" to religious young men! O Mr.

Bennett, Mr. Bennett, where is consistency? If suicide, dishonesty, licentiousness, and hypocrisy are wrong in clergymen—and they are eternally so—they are also wrong in all men. But where did you learn that these things are unlawful? Was it from Hume's Essay on Suicide? Was it from the utterances of Free-Love Conventions? Was it from the ring-leaders of Communism? No, dear friend: it was from the blessed old Bible which you despise, and which your batch of disgraced clergymen have disobeyed.

It seems that you have given us some of the advance sheets of your forth-coming "Champions of the Church," which you took occasion to advertise. I have seen your prospectus, and found that those whom you have selected for "Champions" are, with very few exceptions, divisible into two classes: 1st. Those who were no champions at all; and 2nd. Those who were champions only in evil doing. I hope you will proceed to give us, *on the same principle*, a volume entitled "Champions of the American Republic," containing exclusively sketches of Benedict Arnold, Aaron Burr, Preston S. Brooks, John B. Floyd, Jefferson Davis, Mrs. Surratt, J. Wilkes Booth, Raphael Semmes, Oakes Ames, James Fisk Jr., Wm. M. Tweed, John Morrissey, Brigham Young, Tom Thumb, Justus Schwab, Joseph Coburn, and the like. If your method is fair in religious it is fair in political history.

Ministers, as a class, are good men. Of course, there are exceptions among them; but exceptions never disprove a rule. When we remember that there are between seventy and a hundred thousand ministers in the United States, it is a marvel that far more of them do not prove to be wolves in sheep's clothing.

There are two reasons why the sins of a minister attract unusual attention: First, the height of his station gives special conspicuousness to his downfall. Impropriety in one clergyman will elicit more remarks than greater immoralities in a hundred men of the world. "Irregularities"

in the latter are taken almost as matters of course; and very little is said about them. I would not have it otherwise as regards the clergy. They *should* be holy men. If they sin against God, and forget their awful responsibilities, they deserve to feel the keenest edge of disgrace and remorse.

Another reason for this is to be found in the fact that men do not generally speak of the sins of ministers and those of other people in the same terms. Dishonesty makes a preacher a thief outright — as it ought to; but it only makes an irreligious man a little "crooked," but "mighty smart." A violation of the Seventh Commandment in a church-member is adultery, fornication, lechery, and whoredom; but in an unbeliever it is only a "*liaison*," "*un arrangement*," "a gallantry," "peccadillo," "mistake," and "something not menial." This manner of selecting words misleads many into the belief that sin is really sinful only in a religious teacher.

There are two reasons why your catalogue of hypocrites makes nothing against the Christian Religion. The first is the fact that the Bible does not sanction, far less command, vice and sin. It was because they *disobeyed* the Scriptures that those whom you have named, fell. There is no book in the world that speaks so severely of the unfaithful minister as the Word of God. For examples of this, read Zeph. iii; Mic. iii, 8-12; Mal. ii, and many other places. To see what a minister *is required to be*, read 1 Tim. ch. iii.

The second reason consists in the fact that the Church has neither tolerated nor connived at the sins of its Judas Iscariots and Ananiases. By your own showing, conviction of iniquity has invariably been followed by expulsion. What more, what better, could the Church do? The glaring fact that the Bible condemns uncompromisingly, and prohibits emphatically and repeatedly, not only evil, but "all appearance of evil," and the other fact that the Church, as rapidly as consistency with justice and fair trials will permit, deposes, excommunicates, and disowns, such of her members and teachers as reveal wicked hearts by tangible acts, effectually shield Christianity against your imputations.

Infidelity has nothing to compare with this. It possesses and recognizes no authoritative Statute-Book which says: "Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbor." It admits of no supreme standard of right and wrong. Neither does it know aught of such a thing as *discipline*. It owns and acknowledges as teachers such men as Bolingbroke, Rousseau, Voltaire, whose private characters were an abomination—owns them, though they professed no repentance, but rather justified their loathsome practices.

Your reasoning—if such it may be called—amounts to this: *That inconsistency with, and violation of, any given principles, are a proof that those principles are in themselves bad.* No man would think of reasoning in that way about anything on earth but religion. When you find a dishonest man, do you scold the multiplication-table? Will you point to the pickpocket and the burglar as evidences that all statutes against stealing should be abolished? Will you endeavor to prove by the fallen women that the law of chastity and marital fidelity should be annulled? Do you despise genuine money because it is counterfeited? Do you want to annihilate doctors and drug-stores because disease and death are still in the world? Do you want to dissolve all civil governments for the reason that so many office-holders are corrupt? Would you point to Benedict Arnold as a type of American patriotism? Would you, if required to show specimens of American horses to a company of foreign equestrians, take them to a back stable, and there direct their eyes to some scrawny, wheezing creatures, infected and disfigured by ringbone, founder, spavin, glanders, and epizootic? Suppose—we may suppose anything now-a-days—suppose that Science were to establish interplanetary travel, and a committee of

Jupiterians were to make you a visit to request some models of terrestrial beings to take back with them—would you go to the Penitentiary or the Lunatic Asylum to select the models? Do you despise Liberty, because—as Madame Roland said a-dying—crimes are committed in its name? You will say a thousand times No to these questions. Then, in the name of Sense and Consistency, I demand that you shall give just the same answer in regard to the Bible and the Christian Church. I insist that we are to judge of the principles of the Scriptures only by those who obey them.

You disparage ministers generally. You say they are useless and unproductive. But you said that with your eyes closed. You forgot that many clergymen, such as Leyden and Priestley, have been scientific discoverers. You forgot that nine-tenths of the Chancellors and Presidents of the world's Universities and Colleges from time immemorial until now, have been ministers of the Gospel. You forgot that the needy and distressed in every village and city in Christendom go most hopefully to the Christian pastor for sympathy and assistance. You forgot that a vast number of our best Biographies, Histories, and Cyclopedias of Art and Science, are the works of clergymen.

The *Infidels* are more truly the unproductive class. Where is the Hospital, or Benevolent Institution that *they* have founded and supported? Where, in our broad land, is the Orphan Asylum, or Home for the Aged, that *they* have endowed? What are *they* doing to teach the rising generation to love Virtue, Patriotism, Righteousness, and Holiness? What great ideas have *they* ever given to the world? In the language of Carlyle, whom you have called a "Giant Infidel," (?) "What Plough or Printing-Press, what Chivalry or Christianity; nay, what Steam-Engine, or Quakerism, or Trial by Jury, did these Encyclopedists invent for mankind? They invented simply nothing; not one of man's virtues, not one of man's powers, is due to them; in all these respects the age of Louis XV. is among the most barren of recorded ages" (Essay on Voltaire).

Pardon the length of my letter. I could not review your Reply, and expose the popular sophistries of Infidelity, in less space. Your obedient Servant,

G. H. HUMPHREY.

MR. BENNETT.

REV. G. H. HUMPHREY, *Dear Sir:* Your letter No. 10 contains a great many words, displays a good deal of ingenuity, a respectable amount of skill and ability in quibbling, evading, and dodging, but, candidly, I cannot see that it has much bearing upon the subject under discussion. I cannot see that you have refuted any of the arguments I have advanced, or disproved any of the facts I adduced. With all respect for your ability, I must say, you seem to me more like a shrewd lawyer who, conscious of the weakness of his case, artfully defends it with sophistry and clap-trap, than like a solid reasoner, who is firmly convinced that his cause is founded on eternal truth, which needs not cunning nor sophistry to defend it. Permit me to remark, that I think you have the faculty of proving the most from the least amount of evidence of any person I remember to have met.

It seems hardly worth while to follow you through your wild meanderings and flounderings, and I will stop only to show you some of your deficient arguments, and how entirely you failed to rebut my assertions—for instance, I said Girard did not make his wife crazy. To refute it you quote that he married the daughter of a shipbuilder, that the union was unhappy, that he was eccentric, ungracious and ill-tempered. Did those qualities cause his wife's insanity? or did her insanity produce those qualities in him? One is as

reasonable as the other! Insanity is a disease. Girard was no more responsible for any disease that his wife was afflicted with than you or I would be for any disease, mental or physical, that our wives might be suffering under.

I said you had no grounds to insinuate that Paine lived in adultery with Madame Bonneville. To refute it you quote Vale to the effect that one of her children was named after him, and that he was godfather to another, which amounts to just no refutation at all. If the fact that one of Madame Bonneville's children was named after Mr. Paine was a proof that he was father to it, what a great number of illegitimate children Franklin and Washington must have been fathers to! Was it a criminal affair in Paine that the child of a friend should bear his name? Let me ask you, why is it that you are so much more inclined to condemn Paine for offenses of which he was not guilty, than you are to try and refute his arguments? What is the reason for your wishing to make him appear worse than he really was? Do you not find it easier to make false charges than to refute solid arguments? What you said about Chesterfield, Goethe, and John Stuart Mill virtually exonerates them from all your slanderous charges.

You seem, however, so fond of stirring up these charges of adultery, etc., against Infidels, that I feel constrained to fulfill the promise made in my last to give you more cases of clerical derelictions, if that kind of literature proved interesting to you. I will, then, continue the recital, where I left off, with the assurance that if you still want more I will endeavor to accommodate you.

You err in supposing I am actuated by a spiteful spirit in the reference I make to the heinous crimes of the clergy. I assure you it is more in sorrow than in anger that I recount the great shortcomings of this pretentious class of men. I would far rather have it in my power to speak in praise of every clergyman in the land. Some of them are very fine men, and were they really engaged in a meritorious

cause I could wish them all the success in the world. But it is a sad fact that their profession of godliness does not keep them from the worst of crimes; and inasmuch as they claim to be so much better than unprofessing people who prate less of God and Jesus, I feel it to be only right to show them up in their true colors that their real character may be better understood by the unsuspecting and confiding. Your talk about fallen clergymen acting contrary to the example and teaching of the Bible worthies seems to me mere twaddle, for their weaknesses were precisely in keeping with the prominent Bible characters and those acknowledged to be the favorites of God himself. They certainly acted quite consistently in their adulterous practices with Bible examples. Your attempt to make it appear that the filthy and lecherous conduct of the Christian clergy is in accordance with the teachings of prominent Infidels is slanderously false, and I am surprised that you should have the hardihood to say that it was the practice of Infidel doctrines that made them what they were. I pronounce your aspersions wholly uncalled for. Their conduct was eminently Christian. You speak about the names of the sinful clergymen not being given in some instances. In some of the most horrible cases the names were omitted for obvious reasons; but if you feel anxious to have the names you can be accommodated by calling upon me. You are wrong, as usual, in asserting that some cases are put in twice to enlarge the list. The truth is, on the contrary, that thousands of cases were omitted that might be named. You must know there is more than one Smith, more than one Jones, more than one Thompson, who pretends to stand up for Jesus, and yet lamentably fails to do so.

You must understand that, from a Christian standpoint, it is a much greater crime for an embassador of Jesus—the shepherd who assumes to fold and feed the little lambs; he who has bathed in the fountain filled with blood drawn from Emanuel's veins; who has the grace of God, the power

of the Holy Ghost, and the sweet influence of the Son to aid him; who has *sanctification*, *regeneration*, and *consecration* on his side—for this class of men, I repeat, it seems a much worse offense to commit adultery, sodomy, etc., than for a mere Infidel to deviate from the strictest propriety, when he has nothing to depend upon and help him save his own sinful nature and his own "total depravity"! For a wretched sinner to err is not, perhaps, strange, but for a saint who has experienced the joy of the New Jerusalem, and who has partaken of the manna of the heavenly world, to descend to the slums of filth, of vice and corruption, his crime is far less excusable. You may possibly look on the relative criminality of sins committed by Christians and Infidels in the same light in which another clergymen viewed it whom I heard of when a boy. He was asked what the difference was between a Christian's sinning and a sinner's sinning. "Oh," said he, in pious tones, "a sinner sins willingly and without protesting, but the Christian sins with a most *gra-a-a-cious* reluctance!"

I admit that it is a foul, offensive narrative, but the guilt consists altogether in the commission of the crimes, and not in the exposure of them. Besides, believing the clergy to be dead weights and dead beats upon the body politic, I conceive it to be a part of my duty to expose to public gaze their hypocrisy, their villainy, and their unworthiness of reverence and esteem, and I give you the positive assurance that for every prominent Infidel who has been guilty of adultery and sexual improprieties, I can furnish the names of fifty—not common members of the churches, but the bright lights, the leaders, the men who spout most about "holiness." Let me resume the offensive recital.

Grafton Brown, one of the saints of the Carroll, M. E. church, seduced a daughter of Mr. Thomas Sellmon. He had a wife and eight children, but insisted that his wife had become too cold for him. His case required one warm and ardent.

Rev. James Bradley, a brilliant preacher of the Ironside Baptist denomination at Huntsville, Mo., seduced one of the church sisters and lived in adultery with her for five years, when the arrival of a little infant brought his guilt to light, and he suddenly had business that called him elsewhere. The girl and her relatives were left to mourn her sad fate.

Rev. Mr. Wolfe, Presbyterian, Brooklyn, N. Y., was placed under bonds to keep the peace, for knocking his wife down with an umbrella.

Rev. R. T. Green, of the English church at Ailsa Craig, Ont., was imprisoned for forging endorsements on a note.

Rev. John J. Thompson, Presbyterian, Washington City, was caught in his night-shirt crawling in the window of a sleeping-room where two young ladies slept. They made an outcry, when he threatened to shoot them if they were not still. He tried to get into bed with them. Members of his church tried to get him clear on the plea of insanity.

Rev. Levi S. Bettinger, in Baltimore county, Md., had placed in his charge a young lady to educate. He seduced her and then deserted her, but was allowed to retain his position.

Rev. A. J. Culver, of the Evangelical Association in Eastern Iowa, a good-looking man and a strong-voiced preacher, whose field of labor was in the moral vineyard of Lisbon, Iowa, was so zealous in the cause of his Master that he was called a Lieutenant of Jesus. Being a single man, he engaged board with a widow who had a pretty and engaging daughter. It is not strange that Culver loved her, and he ought to have married her, for he was the father of a bouncing big boy of which she was the mother. Previous to the birth of the child she married a fine man in the neighborhood, a Mr. H——. When, soon after marriage the child was born, her husband asked her who was the father. She answered it was the Rev. Culver. He was arraigned before a council of clergymen; he was

found guilty and expelled from his church. The conference, however, reinstated him in the holy calling of shepherd to the gentle lambs, and he is now delivering the bread of life to the sinners of Illinois. The girl swore to the paternity of the child before Peter Heller, Justice of the Peace. The husband, not wishing to raise any Culver stock, separated from his unfortunate wife and obtained a divorce from her. Thus her life was saddened and made wretched by the lusts of this pious man of God.

Rev. Mr. Speare, Mason, Ill., an intimate friend of a banker of that city, while the latter was busy with a customer, pocketed a roll of bank bills amounting to $1,000, took the train to Bloomington, deposited the money, and returned as if nothing had happened. He is now under $2,500 bonds to appear before the criminal court.

A colored preacher in Early county, Ga., was fond of watermelons. One night he strayed into the melon-patch of a neighbor, who, having been preyed upon, was on the watch. He fired upon the intruder and killed him on the spot. The colored reverend died with the fruit still in his mouth. Oh! water-melon-cholly affair.

Rev. T. M. Dawson, Presbyterian, San Francisco, Cal., was guilty of the prevailing infirmity—too much "true inwardness." His love for the sisters was too ardent.

Rev. Lorenzo Dow, presiding elder in Eastern Kentucky, son of a clergyman, grandson of a clergyman and namesake of a great clergyman, sent his wife to her father's without money, borrowed all the money he could from the brethren and eloped with a girl, a daughter of another clergyman, at Louisa, Ky. He used a great amount of duplicity and falsehood to carry out his foul designs. It cast a great gloom over the entire community. A particular feature of the case was that the father of the girl could not say much, for years before, when a clergyman, he played the same trick with another man's daughter. Thus they go.

Dr. Harlan, Methodist, in a Nebraska town, was driven

from the pulpit for lying, vulgarity and defaming his brethren.

Rev. Alexander McKilvey, of Westfield, N. J., was deposed from the pulpit for criminal conduct.

Rev. R. Petteplace, of Lowell, Mass., was accused by his wife of committing adultery with the nurse-girl in their employ. An inquiry was instituted, when he confessed his guilt, and stepped down and out.

Rev. Wm. H. Lee, Jersey City, was guilty of grossly beating his wife, and was tried for the offense.

Rev. F. D. James, of Somerville, Mass., was guilty of forgery by placing other people's names to deeds and other documents.

Rev. William Henry Jones, pastor of Grace Episcopal Church, Toronto, was subjected to a trial upon fourteen different charges, among which were getting drunk, telling falsehoods, embezzling money, vulgar conversation and other unsaintly offenses.

A clergyman of Oxford, England, was sentenced to twenty month's imprisonment for foully assaulting a girl of fourteen years of age whom he had but recently confirmed.

Rev. P. P. Wimberly, of Atchinson, Pa., started out on a grand begging campaign to raise money to pay the debts of his church; but he was overcome by the weakness of the flesh, and spent the money in sinful pleasures.

Rev. N. L. Phillips, Monticello, Iowa, of the United Brethren Church, was guilty of immoral conduct with sister Barnes, wife of Herbert Barnes. After playing a base game with the unsuspecting husband in obtaining money from him, the guilty ones eloped together. The villainous clergyman left a legal wife and children behind, whom he piously recommended to continue family worship and prayer.

Rev. Prof. Wm. F. Black, the leading clergyman in the Christian or Campbellite denomination in the West, and

formerly president of the Northwestern Christian University at Indianapolis, fell from grace and was guilty of criminal conduct with Miss Corinne E. Voss, a gay and beautiful woman, daughter of a very wealthy lawyer and speculator. She started ostensibly to make a journey and visit some friends in Kansas, and by agreement he met her at Terre Haute and accompanied her to St. Louis, where they stopped over night at the Planter's Hotel, and passed themselves off as man and wife.

Rev. E. Hopkins, St. Johnsbury, Vt., was arrested on a charge of forgery, and was proved guilty.

Rev. Rudolph Weizerbeck, pastor of Bloomingdale German Lutheran Church, was arrested for defrauding the pension agency. When searched, two forged pension certificates were found upon his person.

Rev. Albert Rublete, Hoboken, N. J., was committed to prison for twenty days for fraudulent begging and intemperance.

Rev. Jerome D. Hopkins swindled the people of Brooklyn by falsely representing himself as poor, and as having a sister lying sick at Washington. In this way he raised considerable funds.

Rev. J. H. Foster, whose last field of usclessness was in the First Congregational Church at Hannibal, Mo., though talented, and prepossessing in appearance, and very popular with the sisters, turned out to be a bold, bad man—in fact, a regular wolf in sheep's clothing. It was proved that he had wives living to the number of five, and that he was a gambler and a dissolute person. He wore a most saintly countenance, but the Devil was too near his heart. He discreetly resigned his charge, and betook himself to other and more congenial fields of labor.

Rev. John H. Morris, who a portion of the time preached at the Passyunk Baptist Church in Philadelphia, proved himself to be a criminal of the most revolting character. In 1875 he lost his wife, and subsequently married her sister. Soon after that he adopted a little girl eight years of age, named Mary Rue, daughter of a widow, and it turned out that for a year the brute—worse than any brute—had been holding criminal relations with that small child. His wife caught him in bed with the child at two o'clock in the night, and in the criminal act. The girl subsequently confessed all about it to her mother, and stated that the pious man by intimidation and threats had subjected her to his vile uses. He was imprisoned for trial which has not yet taken place.

Rev. John C. Simpson, of Oregon, Mo., was convicted of illicit distilling, the jury finding him guilty on all five counts. He is fifty years of age, and has been preaching twenty years.

Elder Samuel H. McGhee, of the Christian or Campbellite denomination, whose last flock attended upon his ministrations at Ashton, Lee Co., Ill., had the weakness to fall in love with a pretty, intelligent young lady of his church, named Lorilla Paddock, and that he might take her to his bosom, he procured poison and administered it to his wife, who died in great suffering. His trial was held in Dixon, and the verdict of guilty was rendered against him. He is now working out his sentence of fourteen years at hard labor in the State prison of Illinois.

Rev. J. P. Roberts, Methodist, of Ulien, Wis., was subjected to a trial for lying and slander.

Rev. J. F. Leak, Methodist, at Troy, Kansas, an aged clergyman, who for many years has been looked upon as a saint of the first water, brought himself into great tribulation by making love to an interesting young lady of his flock, who weekly attended upon his ministrations and drank in the words of piety that fell from his lips. He wrote her a number of letters, and plead with her most earnestly to fly with him to England where, by the side of a beautiful lake, like Como, they could make a paradise of their own, and where the rude eyes of curiosity could never

find them out. For some reason, they did not start for that lovely paradise; and an ugly feature of the interesting case is that the young lady has given birth to a child, and the dear pastor is in about as much trouble as he wishes tc feel. The mishap is seriously regretted by all the faithful of the church, but such things seem to happen very frequently.

Rev. Mr. Keely, of Madison, was led into trouble by the bewitching airs of a pretty woman, named Clemmens.

Rev. John Moody, Cincinnati, was imprisoned for appropriating to his own use money that he had collected for building a church.

Rev. Dewitt Knowlton, Boltonville, was brought to great disgrace by the persistency with which a sister of the church demanded that he should acknowledge the paternity of her child. The affair cast a cloud over his otherwise fair name.

Rev. A. J. Warren, of the M. E. church, North Vernon, Ind., eloped with sister Stanton, carrying with them all the church and Sabbath-school funds of which he was possessed. He left a wife and four little children.

Rev. Mason Noble, of Sheffield, Mass., a popular Congregational clergyman, was formally charged with seduction by Miss Bella J. Clark, a former pupil of Westfield Normal School, and where she had been employed as a seamstress in the clergyman's family.

Rev. W. S. Crow, Hinsdale, Ill., by his unlawful intercourse with a deacon's family, succeeded in breaking it up and getting himself deposed from the pulpit.

Rev. Dominck McCaffray, of the Church of our Savior, Third avenue, this city, was accused by the pretty Mrs. Leavitt of laying his hands upon her and kissing her when she called upon him in his study. He denied it, of course.

Rev. Martin Hoernlein, of Buffalo, was convicted of arson in the second degree for setting fire to his own house

to obtain a large insurance he had placed upon the property.

Rev. R. W. Pearson, Baptist clergyman in Pittsburgh, had a sad time of it. Before a court of his own church he was proved guilty of lying, drunkenness and numerous adulteries. He had resided in various parts of the country and had sinned in all of them. He was emphatically what is familiarly called a "bad egg."

The case of John D. Lee, Mormon bishop, who was engaged in the Mountain Meadow massacre twenty years ago, and who was shot by United States authorities for his heinous crime, is fresh in the public memory. Although his hands had long been red (metaphorically speaking) with the blood of his helpless fellow-beings, he died full of confidence and love of Jesus and felt sure of going straight to him as soon as his breath left his body. He boasted at the hour of his death that he was not an Infidel, but died a good Christian.

Abbe Beaugard, vicar of an important post in Paris, was in 1877, sentenced to fifteen years transportation for criminally assaulting two little girls and communicating to them a loathsome disease.

Rev. G. R. Williams, while preaching in Griggstown, N. Y., was engaged to marry a nice young lady of his congregation, when a former wife very inopportunely put in an appearance and broke up the little arrangement. The clergyman soon found he had business that called him elsewhere.

Rev. Paul T. Valentine, Ph.D., and D.D., and LL.D. was tried and sentenced to ten years' imprisonment by Recorder Hackett in General Sessions in this city, April, 1877, for the most revolting and despicable crimes in the entire criminal calendar—the corruption and vile use of little boys and girls under his charge in what he called a "College for Homeless Children," where he pretended to teach them useful employment and to fit them for the actual

duties of life, when in reality he practiced the grossest crimes known to man. Nine witnesses testified in the most pointed manner against him. Recorder Hackett said the case was the most atrocious that had ever come to his knowledge during his long service in the criminal courts of this wicked city, and he was only sorry that the extreme penalty for the crimes was not death. He gave the culprit the full extent prescribed by the law—ten years' imprisonment at hard labor.

Rev. Joseph Jones, a Baltimore Methodist clergyman, greatly gifted in revivals, got hold of a bequest of $50,000 which had been made to his church, and diverted it to his own benefit. He got involved, and when the crime was exposed he committed suicide.

Rev. E. J. Baird, a Richmond (Va.) Presbyterian clergyman, Secretary of the Presbyterian Publishing Committee, was tried for embezzling $22,000 of funds belonging to the Committee, and which he was unable to replace, and of course was summarily deposed.

Rev. Leaven Fausette, of Port Huron, La., was hung for murder.

U. S. Senator Brownlow, of Tennesee, who was for many years a clergyman, as well as an editor and afterwards Governor of the State, in his book published some years ago, uses this language in reference to clergymen in the South: "I have no hesitancy in saying, as I now do, that the worst men who make tracks upon Southern soil are Methodist, Presbyterian, Baptist, and Episcopal clergymen, and at the head of them for mischief are the Methodists" (p. 187). "A majority of the clergymen have acted upon the principle that the kingdom of their divine master is of this world, and as a consequence many of them have embarked in fighting, lying, and drinking mean whiskey" (p. 190) "Here, as in all parts of the South, the worst class of men are preachers. They have done more to bring about the deplorable state of things existing in the country [referring to the war of the Rebellion] than any other class of men. And foremost in this work of mischief are the Methodist preachers. Brave in anticipation of war, and prone to denunciation on all occasions, even in the pulpit, they have been among the first to take to their heels" (p. 392).

To give some idea of the Catholic clergy, let me make some quotations from one who had excellent opportunities for knowing their habits and customs, Father John W. Gerdermann, ex-Catholic priest of St. Bonifacius Church in Philadelphia. After renouncing the hypocritical priest-life which he had led for ten years, in a lecture delivered to an immense audience in that city, in the summer of 1875, drew this faithful picture of the false-hearted fraternity he had forsaken:

"I come now to the last great blot on the character of the Roman clergy, which you will allow me to treat in a cursory manner out of respect to the audience I have the honor to address. Priests are not allowed to marry; would to God they were. They are called Fathers by the people, and unfortunately, with many it is not only a name but a sad reality; not the honored, hallowed name of father, but a name whispering of shame and a broken heart, if not a ruined family. Undoubtedly the young men who are ordained priests are generally pure, sincere, and good; but alas! the system of celibacy, at all times the bane of the Catholic ministry, too often ruins them. I spoke to a priest last year about this time, about getting married and leaving the Church. He called me a fool, and advised me not to leave the easy life of the priesthood, but to do like him and keep a mistress. I thanked him for his advice and told him I was no dog. Bishop Wood told me of more than one priest in his diocese whom he characterized as immoral, and thoroughly bad men, who to this day hold their offices. Marry, forsooth, in an honorable way, the priest is not allowed, but ruin a poor girl he may. It is better, the Pope teaches, for a priest to have two concubines, than marry

one woman lawfully. Shame upon such morality! Shame upon the Church with such teaching!

"I repeatedly have heard good and sincere priests say it was a blessing the American people did not know the true character of the Roman priesthood, for if they did, they would sweep them out of the country, and I assure you if you should know them as I do, you would not consider the remark any too harsh. Firstly, they have an inordinate desire for money. The poor people are asked for money at all times and occasions. The more a man gives the better he is liked. He must pay every time he comes to church, and every time the priest comes to him. No matter how poor the family may be, how hard the man may work, how much the mother may slave, how poorly the children are clad, no matter whether the grocer is paid, the priest must have his dues. Baptisms, marriages, and funerals, must be paid for, and woe to the poor Catholic who offers a priest less than five dollars. Too much he can never give. Go to any Catholic church in this city on Sunday, and you hear something about money always. The more a priest returns to the bishop, for the seminary or other purposes, the higher he rises in the bishop's esteem. Provided a priest is sound on the money question his other qualities are of minor importance. I know over five hundred priests and sixty bishops in this country; I have frequently been in priests' and bishops' company, and whenever the question came on the congregations they never asked, 'How are your people? are they temperate? faithful in attendance at church? do they raise their children well?' but always, 'How much pew-rents do you get?' 'What do your collections amount to?' 'What do you get at Christmas?' 'What are your fees for baptism and marriage?' and if the sums did not seem large enough, you would hear a 'Damn it, that's little.' I know priests who have been scarce ten years in the priesthood and who own from $20,000 to $40,000. And the poor people who give are never told

where the money goes to. No priest knows what the bishop owns. No congregation hears what a priest receives nor how it is spent. And how is it spent? A good deal of it in gambling, cigars, grand dinners, and good drinks. Priests are, without doubt, the best livers in the country. Whenever you meet a company of priests, be it on Sunday or week day, night or day time, you nearly always find them at a game of euchre, and not for mere pastime, but for money. I often saw, especially Irish priests, play for quarters, halves, and a dollar a game. The German priests were generally content with a game for ten cents. Then come the grand dinners, served in the most approved style, for which the good people foot the bill. Those dinners are not gotten up on a small scale, either, but cost from $500 to $2,500. The bishop gives generally three or four grand dinners a year, when the priests are invited, and God knows how many on a smaller scale. Priests give their dinners on stated occasions—at the funeral of a priest, and the day of a corner-stone laying, or at the dedication of a new church, and annually on the last day of the forty hours. The poor people are in at their prayers, while the good fathers are enjoying their terrapin, canvas-back, and champagne.

"But the great curse of the priesthood in this country is the vice of drunkenness. Of the extent of this vice I can give you no adequate idea. When priests meet, the first and the last thing is a drink; early in the morning and late at night, the whiskey-bottle is their consolation. If you would not offer whiskey and wine—and plenty of it, to your visitors, you would soon be spotted and cried down as a fool. Bishop Wood, who was a frequent visitor at my house, said he did not want any 'Teutonic acid,' meaning good German wine, but insisted on having champagne. And let me show you that his capacity is rather a large one. I was traveling with him in Schuylkill county, three or four weeks before I left the Church, and I will now give

you his day's work. Early that morning he confirmed in the German church at St. Clair. After having administered confirmation, a good breakfast was spread before him. He did not touch it but asked for a bottle of wine. Good Father Froude was rather surprised, and said: 'Hallo! wine for breakfast!' After the wine was finished we went to the English church. There the bishop complained of the poor wine of Father Froude, and asked for and received a bottle of champagne. After he had given confirmation there, a few glasses of lager beer were enjoyed. Then came dinner, and a good one it was, and he partook freely of beer, wine, champagne, and brandy to wash it down. Before we left St. Clair for Mahony Plain, on the Superintendent's special car, a few more bottles of champagne were opened and dispatched by him and the priests present. Scarcely had we reached Father O'Connor's house when he asked for goat-milk punch, of which he took two or three glasses, afterward he followed it with a few glasses of champagne. Still he got through with confirming about two hundred people, only complaining of not being quite well; the dinner of terrapin, pheasants, and other choice things served afterward, he did not enjoy, and he went to bed, where I brought to him the last glass of champagne after eleven o'clock. When you hear that a bishop can do so much in that line, and still be able to give confirmation, you will not be surprised to hear that bills for liquors and wines are large with a priest who often enjoys his visits. To be serious, the greater part of the priests who have died in this diocese since I was ordained died of too much drink, and many priests are serving there now who more than once suffered from delirium tremens.

"To see priests drunk in their houses is bad enough, but how much worse, how much more disgraceful is it for them to be drunk in the pulpit and at the altar! Even in September last, I heard a sermon preached at the close of the forty hours' devotion, one of the most solemn occasions in

the Catholic Church, by a priest when under the influence of liquor. That man arrived about two o'clock in the afternoon, completely drunk. He slept off, it is true, partly the effects of his debauch, still, when he preached at seven o'clock, he was anything but sober. After the ceremonies were over, he re-commenced his potations, mixing whiskey, beer, wine, and champagne, till he fell on the floor beastly drunk. That man is in the mission to-day, pastor of a large congregation, although it is well known that not a week passes in which he is not drunk once or twice. On another occasion, a priest—who now rests in a drunkard's grave—was so completely drunk when carrying the wafer in procession through his church, that I and another priest who acted as deacons, had to support him to keep him from falling. I might adduce many more instances of the fearful intemperance as prevailing among the Roman clergy; but I suppose enough has been said to convince you that temperance is a virtue almost unknown among them."

I will now give you a few paragraphs upon the American clergy from the ex-reverend E. E. Guild, who was for many years a Protestant clergyman, but who from honest investigation and conviction was induced to abandon the profession he no longer believed it was right for him to follow. He is now an old man, highly respected by those who know him, and his testimony may be received with all confidence. I quote from his "Pro and Con of Supernatural Religion":

"Undoubtedly the priesthood, like all other learned professions, is composed of both good and bad men. But on the score of merit, it cannot justly claim any superiority over the others. Doubtless the clergy are no better, nor any worse, than the average of men, only so far as the false position which they occupy makes them so. With them the business of theological and religious teaching is a profession and a means of obtaining a livelihood. Before they enter upon their work, they must, before God and man, make solemn professions of faith in a certain creed to which

they are expected to adhere and defend during life. On their doing this, their living depends. They have a pecuniary interest at stake. The creed must be maintained, missionary work must be done, contributions must be raised, revival excitements must be gotten up, converts must be made, for all this brings grist to their mill. They are conservative in their tendencies, opposed to all innovation, tenacious and bigoted in their opinions and blind to all newly-discovered truth. They can seldom see the word truth, because, with them, it is covered by a dollar. Their occupation leads them into the practice of conscious or unconscious hypocrisy. They assume a character before the people that they by no means maintain in their families, or when in company with each other. However grave, sanctimonious, and circumspect they may appear in public, when assembled in company by themselves, they are the most jolly of men. They can crack their jokes, tell funny stories, relate smutty anecdotes, and indulge in low gossip to an extent unequaled by any except professional libertines. They denounce human selfishness, and are of all men the most selfish; declaim against avarice, and are mercenary and avaricious; preach against pride, fashion and love of the world, and yet are as proud, as servile imitators of fash ion, and manifest as much of the love of the world, as other men. They insist on the necessity of self-denial, but think themselves entitled to the most comfortable places, the best bits, the choicest dainties, the lion's share of all the good things of life. They profess to be awfully concerned and anxious for the welfare of poor sinners, but their sleek, smooth, well-to-do appearance gives no indication of their excessive anxiety. They claim that men in their natural state are totally depraved, and yet, in this country at least, they profess to believe in a free government, founded on the principle that the people have a right to govern themselves, an inconsistency so glaring that it makes us suspicious of their sincerity.

"The art of proselyting they understand to perfection. This is an important part of their business. However ignorant they may be on all other subjects, this they perfectly well understand. They are in possession of all the accumulated experience of a long line of predecessors extending through all of the past ages. They know human nature well, and how to take advantage of its weaknesses. They make their appeals to the superstitious, selfish hopes and fears of ignorant men, and having what Archimedes only wanted, another world on which to plant their machinery, it is no wonder that in almost all past time they have moved this at their pleasure. They tax all their ingenuity and eloquence in describing the beauties of a heaven about which they know nothing, and of a hell of which they are equally ignorant—the one they promise as a reward to all who embrace their doctrines, the other they threaten as a punishment to be inflicted on all who do not. In this way they may succeed, perhaps, in luring some and entrancing others, but no man was ever made really any better by being actuated by such selfish considerations. They condemn human selfishness and yet cultivate and strengthen it by making constant appeals to it. They are the greatest beggars in the world. Their horseleech cry of give, give, can he heard on the mountains and in the valleys, in the public streets and in the churches. At every public meeting ostensibly for the worship of God, the contribution-box is passed around and the people are entreated in God's name to give. The people are assured that if they will give, God will restore to them four-fold, but not one of them will stand sponsor for the fulfillment of the promise or guarantee the refunding of the gift in case it is not. In a thousand varieties of ways vast sums of money are raised by these men which goes to help the warring sects to vie with each other in building costly churches and to support a class of useless drones in the human hive.

"The same envyings and jealousies that exist among the

members of other learned professions exist among them. They will unscrupulously resort to measures to supplant a brother in an advantageous situation, or in the esteem and affections of the people, which lawyers and physicians scorn to adopt, and have too great a sense of honor and manhood to think of adopting. If one of their number happens to become convinced of the erroneousness of his creed, and has independence and moral courage enough to avow his honest opinions, the rest will pounce on him like a hawk upon a chicken. They will pursue him with misrepresentations and slander, hurl at him the epithets of 'Infidel,' 'emissary of Satan,' 'enemy of religion,' call him a Judas, a renegade, an apostate, ostracise him from society if they can, and all to counteract his influence in opposition to their sectarian views. On the other hand, if one of their profession is accused of any crime, the rest of the fraternity will gather around him, form a solid phalanx, and shield him from exposure if they can. The peculiar position occupied by these men brings them into close relation to the female sex. They, knowing that women are more susceptible of religious as well as superstitious influence than men, regard them as their right-hand weapon of offensive and defensive war. They rely mainly on them to further their designs. Women, educated to believe that they must depend on men for support and protection, will inevitably be inclined to look up to the clergy for religious guidance and instruction. This brings them into frequent and familiar intimacy with that class of men. What has been the result? Not only are our sectarian churches made up principally of women and children, but the history of the priesthood in all ages and countries proves that by no other class of professional men have so many crimes against female virtue been committed as by them.

"The clergy profess to look upon what they call Infidelity and Materialism with the utmost horror and detestation. They represent that the Materialistic doctrines are destructive of all joy and peace on earth, and deprive us of all our bright hopes and anticipations in regard to the future. Apparently they are entirely unconscious of the fact that they themselves are constantly promulgating a doctrine as much more horrible than anything in Materialism as it is in the power of the human imagination to conceive. At the very worst, even, ultra-Materialism would do nothing worse than consign us to the quiet sleep of non-existence or annihilation, whereas the doctrine of the clergy would involve a majority of our race in miseries untold, never-ending and indescribable. All, therefore, who hope for a future blissful existence, must desire it with the full knowledge that if they have it, they enjoy it at the expense of the endless and inconceivable sufferings of millions of their fellow-men. Can a more monstrous exhibition of supreme selfishness be conceived?

"These men claim, too, that by some mysterious supernatural process they have experienced such a change of nature, such a regeneration of character, such a sanctification of mind and heart as fits them to be the mouth-pieces of God, and the leaders and instructors of mankind. But of what use is it for them to pretend to any superior sanctity, when all intelligent men know, and all the world ought to know, that they "are men of like passions as others," that they have the same appetites, passions, desires, faults, and foibles that all men have. The criminal records of the country prove that in proportion to their numbers no class of educated men furnish a greater number of the inmates of our jails and prisons than the clergy.

"There are in the United States over seventy thousand clergymen. We would utilize this element of society. That portion of them who, by their education, talents and moral worth, are qualified for the work, we would have converted into teachers in our schools and seminaries of learning, public lecturers, and leaders of the people in the great work of reform. We would have them teach their

fellow-men on those subjects about which they have some positive knowledge, and in relation to which it is of the utmost importance that they be informed. We would have them teach the people to know themselves, to do their own thinking, to form their own opinions, to understand the laws of their own nature, and the conditions on which the prosperity and happiness of human beings depend. We would place them on a level with the rest of mankind, give them the same chances, the same opportunities, and let them depend on themselves, instead of being merely dependants upon others. As for the rest, we would have them expend the force and energy, which they now spend for naught, in some branch of trade or agriculture, and thereby make themselves a blessing to the world.

"To this, or something like this, it must come at last. The people will not always suffer themselves to be led hoodwinked to their own destruction. A revolt is sure to come, and when it does come, it is to be hoped that the crimes of the priesthood against humanity will not be too vividly remembered against them, and that the sins of their predecessors who lived in the dead past will not be visited upon those who exist in the living present."

The lesson to be learned from all this clerical sinfulness and crime is, that the claim that the religion of Jesus is a protection or safeguard against licentiousness and corruption, is wholly untrue, for the proof is clear that there is no class of men more liable to yield to the allurements of carnal pleasures than the clergy. So far from their religion being a safeguard against the weaknesses of human nature, it is the means of exposing them to the blandishments and temptations which the good sisters so frequently lay in their way. If they were working in the fields—plowing and hoeing—or in the shops at planing and filing, they would be far less liable to be overcome by temptations than by visiting the sisters in the absence of their husbands, and conversing with them on the subject of "true inwardness."

You are incorrect when you state that sinning clergymen are always sought out by the Church and deposed as soon as found to be engaged in wrong doing. The truth often is the opposite of this. Their crimes are many times hushed up and smothered, and concealed from the public gaze as long as possible, and very often after the "guide" has been exposed, he has removed to another locality and resumed preaching with increased fervency and mock-sanctity.

What if, as you would gladly show, Goethe was a little wild in his younger days, and in mature life lived with a woman—as he honestly believed he had a right to do—whom no priest had declared to be bone of his bone? What if the love between Rousseau and Madame de Warrens was not sanctioned by the Church? What if Chesterfield was a man of the world? What if somebody, in three lines, has accused Voltaire of untruthfulness? What if Paine did act the part of friend toward Madame Bonneville? What if John Stuart Mill was a sincere friend to a lady he had reason to esteem? What if Shelley, in the days of his boyhood, did contract a union which he afterwards found uncongenial and impracticable? These are events that are occurring in the world every day of our lives, and though you place the worst possible construction upon them that your enmity can prompt, they are but "a drop in the bucket" when compared with the peccadilloes, adulteries, and crimes of priests and preachers who profess to be sons of God, and to have light and guidance superior to men of the world. As Infidels, we have no saints; we make no boast of holiness or heavenly-mindedness. Our highest object is to discharge our duties to our fellow-men, doing naught to infringe upon the rights and prerogatives of others. We have left to the priestly class the entire business of *saintship;* yielded to them the monopoly of divine favor and aid, and a pretty mess indeed they have made of it. They have made the terms "men of God" and "shepherds of the flock" a reproach among mankind.

You would fain have it that these sensual priests in their lewd practices have violated the instructions of the Bible. Not so. They have simply followed the example of the favorites of the Bible God. They have done nothing more than follow the common practices with the old patriarchs and favored kings of God's chosen people.

In passing, let me quote a passage from a tribute to John Stuart Mill by Moncure D. Conway: "There was blended in his intellectual work other that required a yet higher nature, work that needed preponderating sensibilities, a deep human sympathy, a rich emotional nature. I have said Mr. Mill always felt what he thought—and whenever he spoke, the blood in his cheeks spoke too. But there were two themes only upon which, as he spoke, his mind caught flame and rose into passionate emotion. One of them was when, before emancipation had taken place in America, he saw humanity enslaved and a Republic fettered by the same chain it had bound around the negro. The other was when he saw women struggling to break the galling political and social chains, inherited from ancients, from a barbarous past. Into their cause he entered with an enthusiasm which brought again the age of chivalry, and the brave efforts he made to secure woman from hereditary wrong made him in our prosaic time the figure of St. George rescuing the maiden from the dragon. The world has felt a silent sympathy, as in the French town he sat, studied, wrote, at a window overlooking the grave that held that treasure of his soul, beside whom he now reposes; but it has admired as it saw this personal devotion to one noble woman consecrating him to the cause of all her sisters. Ah, ye women, who amid many buffets and sneers are striving to attain a truer position and larger life, to help man raise the suffering world to a higher plane—ye women, what a friend have you lost! Daughters of England, weep not for him, but weep for yourselves and for your children" (Memorial Discourse, pp. 21, 21)

Well would it be for our race if the world could produce more men equal in virtue and intelligence to John Stuart Mill. If twenty-five per cent. of your seventy thousand clergymen in the United States were equal to him, what a blessing it would be to our country! It is better to be one such man than a thousand flash-in-the-Pan-Presbyterian Councils of ministers, with their forty-nine modifications and varieties.

In regard to Shelley, in justice to his memory, I will add to what I have said, that he did not forsake his first wife. He made a settlement upon her, corresponded with her during his travels, called upon her on his return, and did all in his power to render her condition comfortable. Their separation was not the cause of her suicide. She indulged in peculiar notions of love which her spinster sister and her father strongly condemned, and he turned her from his door. In a fit of grief at her treatment, she threw herself into the river. Shelley was greatly grieved in consequence. His second marriage was considerably hastened by the advice of Mr. Godwin, father of his second wife (see Keegan Paul's Letters and Peacock on Shelley, as given in the *World* of July 15, 1877).

You claim to be unable to find anything in Thiers or Chambers indicating that Robespierre was a Christian. I am not particularly anxious to show him to have been a Christian, but that while he was the head and front of the Reign of Terror he assuredly was not an anti-religionist, but a wild political leader, who came to the surface under a peculiar combination of circumstances, and was not a man really so bad at heart as many of his harsh and tyrannical acts would indicate. The French Revolution was brought about by the tyranny and corruptions of the royal family, the nobles, and the clergy. Michelet states the case clearly, thus: "The clergy had so well kept and augmented the property of the poor, that at length it comprised one-fifth of the lands of the Kingdom" (Lewes' Life

of Robespierre). The remainder was in the hands of the nobles. It is not strange that, under this state of things, all the land and wealth of the nation engrossed by the nobles and the priesthood, the oppressed masses should revolt. It was but human nature. Even a worm, when trod upon, will turn and show resentment. We have recently had in our own country sad proofs of this tendency. We have seen the working classes uniting in mobs and recklessly destroying millions of dollars' worth of property. It was because they were without employment and were suffering for want of necessary food. It was not because they are Infidels, or unbelievers in the prevailing system of religion. It was the rebellion of human nature against oppression. It was the same in the French Revolution, and it is not strange in the consequent reaction that ensued that excesses were committed. It was not because the actors in the fearful tragedy were unbelievers or Freethinkers, and it is very unfair in you and your Christian friends to be continually making that false charge. True, the Goddess of Reason was set up by a clique to be worshiped, but, in the ruling frenzy of the hour, Reason was worshiped and followed very indifferently.

As to Robespierre's political and theological character, we can probably get as clear a view of it from his own words as from any other source. "It is true," said he, "that our most dangerous enemies are the impure remnants of the race of our tyrants. I vote in my heart that the race of tyrants disappear from the earth; but can I shut my eyes to the state of my country so completely as to believe that this event would suffice to extinguish the flames of those conspiracies that are consuming us. . . . Is it true another cause of our calamities is fanaticism? Fanaticism; it is dying; nay, I may say it is dead. In directing, for some days past, all our energies against it, are we not diverting our attention from real dangers?" Grappling at once with the question of Religion, Robespierre thus proceeded: "Let citizens, animated by a firm zeal, deposit on the altar of the country the useless and pompous monuments of superstition, that they be rendered subservient to the triumphs of liberty; the country and reason smile at these offerings; but what right have aristocracy and hypocrisy to mingle their influence with civism? What right have men hitherto unknown in the career of the Revolution to seek amidst all these events the means of usurping a false popularity, of hurrying the very patriots into false measures, and of throwing disturbance and discord among us? What right have they to violate the liberty of religion in the name of liberty, and to attack fanaticism? What right have they to make the solemn homage paid to pure truth degenerate into wearisome and ridiculous farces? . . . It has been supposed that in accepting the civic offerings, the Convention has proscribed the Catholic worship. No, the Convention has taken no such step, and never will take it. Its intention is to uphold the liberty of worship which it has proclaimed, and to suppress at the same time all those who shall abuse it to disturb public order. It will not allow the peaceful ministers of the different religions to be persecuted, and it will punish them severely whenever they shall dare to avail themselves of their functions to mislead the citizens, or to arm prejudice or royalism against the republic. . . . There are men who would fain go further, who upon the pretext of destroying superstition, would fain make a sort of religion of Atheism itself. Every philosopher, every individual, is at liberty to adopt on that subject what opinion he pleases; whoever would make a crime of this is a madman; but the public man, the legislator, would be a hundred times more insane who should adopt such a system. The National Convention abhors it. The Convention is not a maker of books and of systems. It is a political and popular body. Atheism is *aristocratic*. The idea of a great Being, who watches over oppressed innocence, and who punishes triumphant guilt is

quite popular. The people, the unfortunate, applaud me. If there are any who censure me, they must belong to the rich and to the guilty. I have been from my college years a very indifferent Catholic; but shall never be a cold friend, or an unfaithful defender of humanity. I am on that account only the more attached to the moral and political ideas which I have here expounded to you. *If God did not exist, it would behoove man to invent him*" (Thiers' French Revolution, vol. ii, pp. 375, 376). I have thus quoted this religious politician at some length to give a fair presentation of his views and motives, deeming this fairer than merely to quote a line or two here and there as is your style.

On page 380, vol. ii, Thiers thus speaks: "The policy of Robespierre and the Government was well known. The energy with which this policy had been manifested intimidated the restless promoters of the new worship, and they began to think of retracting and of retracing their steps. . . . The Convention declared on its part that it had never intended by its decrees to shackle religious liberty, and it forbade the plate still remaining in the churches to be touched, since the exchequer had no further need of that kind of aid. From that day the indecent farces performed by the people ceased in Paris, and the ceremonies of the worship of Reason, which had afforded them so much amusement, were abolished."

Touching Robespierre's religious sentiments, I will quote a few passages from Lewes' Life of that individual: "I attribute it to his sincere religious convictions, rather than to any political foresight, such as Michelet discerns, that he should have relied upon the lower clergy (a powerful body of 80,000 priests) as well as the Jacobins for his support" (p. 148). "On the 16th of June he asked the Assembly to provide for the subsistence of aged ecclesiastics who had no benefices or pensions" (p. 148). He thus quotes Robespierre's words: "How could I be equal to struggles which

are above human strength, if I had not elevated my soul to God" (p. 237). French journalists of that period thus speak of Robespierre: "He is a kind of priest who has his devotees, his Marys and his Magdalens." "He has all the characteristics of a founder of religion; he has a reputation for sanctity." "Robespierre is a priest, and never will be any thing else." "He is a priest who wishes to become a God." On the 7th of May, 1794, when in the height of his power, Robespierre proposed the following decree: "Article I.—The French people recognize the existence of the Supreme Being and the immortality of the soul. Article II.—They acknowledge that the worship of the Supreme Being is one of the duties of man" (Thiers', vol. iii, p. 13). By these extracts it is clear that Robespierre was no Freethinker or Infidel. He was an ardent religionist, and almost a Christian. He acknowledged himself a Catholic, though an "indifferent" one.

Had it been desirable on your part to claim Robespierre as a Christian, you have far more reason for doing so than for several whom you have claimed. He was far more religious—far more a believer in the dogmas of Christianity—than were Franklin, Washington, or Jefferson.

Of course, there were Freethinkers in those days, and many of them were active in the measures that characterized the time, but they suffered quite as severely from the work of the guillotine as any class, and Thomas Paine escaped by the merest chance. In the National Convention, which ordered and sanctioned so many executions, a majority were believers in Christianity. By this it is easy to see how unjust and untruthful is your effort to throw the odium of the wild conduct of those in power upon the unbelievers. To show the truth of the whole business I have hardly occupied too much space. This dishonest charge against the opposers of the theological dogmas of that era has so often been made by your sort of people that it is time the lie was nailed to the mast.

I made no special effort to convict the Jews of cannibalism, but merely called attention to such texts in the Bible as went to show that they not only practiced human sacrifice but cannibalism also. I will also add that it has been urged by writers more distinguished than either of us that the Bible does show that the Jews were cannibals. Moses told them that unless they observed his ceremonies they should not only have the itch, but that mothers should eat their children. Ezekiel makes a similar threat in chapter xxxix. He tells them that God will not only cause them to eat the horses of their enemies, but the horsemen and the rest of the warriors. Voltaire asked the question: "Why should not the Jews have been cannibals? It was the only thing wanting to make the people of God the most abominable people upon earth." That the Jews did eat human bodies at the time of the siege of Jerusalem we have the authority of Josephus. I give, however, the facts for what they are worth, and it must be admitted that the texts of Scripture quoted, and several others, squint very strongly of Hebrew cannibalism. That they were a race of semi-barbarians I have sufficiently shown, and that Herodotus did not mention them when writing his history of Syria, of which Palestine formed a part, is most clear. If he mentioned it at all it would have been when he was writing his account of what he saw when in that country. It is well known that some of his histories have been lost, but his history of Syria was not one of them. His writings relative to Rome *might* have been among the lost books.

Your attempt to show that Infidels have died recanting and in terror is a complete failure. It requires but little talent to repeat that stale slander about Voltaire's recantation. Why do you not prove it and thus get the thousand dollars in gold which Col. Ingersoll has offered to any man who will prove it. The N. Y. *Observer*, the old war-horse of Presbyterianism, it is said, has accepted the challenge and will attempt to prove that Voltaire did recant. Perhaps you

can enter into partnership with the *Observer* and get at least half the money. A similar amount was offered by the same party if it is proved that Thomas Paine recanted on his death-bed. Here is an excellent opportunity for you to make another thousand dollars in gold. Col. Ingersoll is good for the promises he makes, and two thousand dollars would be a very comfortable sum to make these hard times, especially if it can be done easily and in the interest of a God who would be greatly relieved and glorified thereby. Remember, though, the matter must be *proved*. The stale slanders and falsehoods of Christian clergymen, which for nearly fourscore years have been peddled out from the pulpit for the delectation of the credulous faithful ones of the flock will not answer the purpose. It must be *truth* and not *lies*.

You do injustice to the memory of Hume by attempting to show that he died ignobly and improperly. What a deck of cards in his hand could amount to, more than any other pasteboard, is not very clear. They might have served his purpose equally as well as a prayer-book, a catechism, a confession of faith, or even a Testament. The insinuation which you throw out is what I object to. Perhaps he should have had a copy of your "Hell and Damnation" in his hand. No doubt the mind of the dying man would have been wonderfully cheered by its soothing tone. Hume died like a man and a philosopher. In the sequel to his Autobiography is a letter written by Dr. Adam Smith, author of "The Wealth of Nations," addressed to William Strathan, Esq., giving an account of the last moments of Hume. In this letter Dr. Smith gives a copy of one which he received from Dr. Black, Hume's physician and friend, the day after Hume's death, as follows: "EDINBURGH, Aug. 26, 1776. *Dear Sir:* Yesterday, about four o'clock, Mr. Hume expired. The near approach of his death became evident in the night between Thursday and Friday, when his disease became excessive and soon weakened him so much that he

could not rise out of bed. He continued to the last perfectly sensible, and free from much pain or feelings of distress. He never dropped the smallest expression of impatience, but when he had occasion to speak to the people about him, he always did it with affection and tenderness. . . When he became very weak, it cost him a great effort to speak, and he died in such a happy composure of mind that nothing could exceed it." Dr. Adam Smith closed his letter in these words: "Upon the whole, I have always considered him, both in his life-time, and since his death, as approaching as near to the ideal of the perfectly wise and virtuous man as perhaps the nature of human frailty will admit." In the face of such testimony as this, I will submit it to yourself and to our numerous readers, whether insinuation about the "deck of cards" is not simply contemptible.

You do nearly equal injustice to the memory of Thomas Hobbes, by attempting to show that he died an unhappy death, by saying "he contemplated the inevitable with trepidation." Lord Clarendon describes the personal character of Hobbes as "one for whom he always had a great esteem as a man, who besides his eminent parts of learning and knowledge, hath always been looked upon as a man of propriety, and a life free from scandal," and thus he died. Collins, in his Biography of Hobbes, thus explains his natural timidity of character: "He was naturally of a timid disposition; this was the result of an accident which caused his premature birth, and being besides of a reserved charter, he was ill-fitted to meet the physical rebuffs of the world. It is said he was so afraid of his personal safety that he objected to being left alone in an empty house; this charge is to some extent true, but we must look to the mitigating circumstances of the case. He was a feeble man, turned the age of three score and ten, with all the clergy of England hounding on their dupes to murder the old philosopher because he had exposed their dogmas. It was but a few years before that Protestants and Papists complimented

each other's religion by burning those which were the weakest, and long after Hobbes' death, Protestants murdered, ruined, disgraced and placed in the pillory Dissenters and Catholics alike, and Thomas Hobbes had positive proof that it was the intention of the Church of England to *burn him alive* at the stake, a martyr for his opinions. This, then, was a sufficient justification for Hobbes feeling afraid, and instead of its being thrown out as a taunt at this illustrious Freethinker, it is a standing stigma on those who would reënact the tragedy of persecution, if public sentiment would allow it" (page 6).

It has little connection with the subject under discussion, how Robespierre acted when he was arrested at the Hotel de Ville, and whether he attempted suicide; whether Henriot got drunk; whether Los Basas shot himself with a pistol; whether Cauthon cut his bosom with a knife, and whether St. Just begged his comrades to shoot him. These were not known or distinguished as Freethinkers, and neither of them acted in the way named because they recanted Infidelity. If you have not better proofs of Infidels recanting their views upon their death-beds, your case is weak indeed, and I would advise you as a friend to never make the charge again.

Why did you not represent Edward Gibbon, who has been classed as an Infidel, as having died carousing, gambling, cursing, or trembling with terror? I should, however, be inclined to take the statement of Lord Shaftesbury, the confidential friend of Gibbon, as given in the sequel to the autobiography of the latter. He wrote as follows: "To the last he [Gibbon] preserved his senses, and when he could no longer speak, his servant having asked him a question, he made a sign to him that he understood him. He was quiet, tranquil, and did not stir; his eyes half shut. About a quarter of an hour before one he ceased to breathe. The *valet de chambre* observed that he did not, at any time, evince the least sign of alarm or apprehension of death."

The untruthfulness of Christian representations relative to the death of Infidels may be instanced in the attempt to cast insinuations upon the death of Mirabeau, the Atheist, by the Rev. J. P. Newman who put it in this way: "The dying words of Mirabeau must be the dying words of every man who relies upon science rather than religion—'Cover me with flowers, banquet me with music, delight me with perfume, for to die is to take a leap in the dark.'" In the American Cyclopedia it is narrated in this way: "After a night of terrible suffering, at the dawn of day he addressd Cabanis, his physician, 'My friend, I shall die to-day. When one has come to such a juncture there remains only one thing to do, that is to be perfumed, crowned with flowers, and surrounded with music, in order to enter sweetly into that slumber from which there is no awakening.' He ordered his bed to be brought near the window, and looked with rapture on the brightness of the sun and the freshness of the garden. His death was mourned by a whole nation. Every one felt that the ruling Spirit of the Revolution had passed away." The reverend gentleman's version had just enough truth in it to enable one to determine positively the falsity of the very point he wished to emphasize, namely, the "leap in the dark." It is the dishonest effort of Christian clergymen to make it appear that unbelievers die terrible deaths; and you are no exception to the rule. But if you fail to make out a case, could these unbelievers at the hour of death be induced to believe for a moment your delightful doctrine of Hell and Damnation, it might enable you to talk with more truth about the terror in which you would gladly make it appear that they have died.

Your quotation of the words of Paul as being his dying words are hardly honestly quoted. You know very well that he was not dying when he made those utterances, but was simply writing a letter to his friend Timothy, and might have been years from the hour of death. When he really did breathe his last he may have been as full of terror as was the founder of Christianity himself when he was forced to face the King of Terrors. Many zealous Christians at the time of death might truthfully have said: "I have fought the bloody fight; I have finished my murderous course; I have caused many poor heretics to bite the dust. I have kept the faith that our Church proclaims, and put to death scores of those who presumed to deny it. Henceforth there is laid up for me a crown of unrighteousness, or a garment of terrible damnation, which I have justly earned."

Brother Humphrey, you will have to try again before you can make it appear that the deaths of Infidels will not compare favorably with those of Christians.

You are courteous enough to speak of D'Holbach as having "*grunted* under the burden of showing that Atheism furnished the strongest motives for virtue and justice." Would you represent him as a hog, that he should "grunt"? Let me quote from his works a few specimens of his *grunts*, that it may be seen whether he grunted well or not: "Be just, because equity is the support of human society. Be good, because goodness connects all hearts in adamantine bonds. Be indulgent, because, feeble thyself, thou livest with beings who partake of thy weakness. Be gentle, because mildness attracts attention. Be thankful, because gratitude feeds benevolence, nourishes generosity. Be modest, because haughtiness is disgusting to beings at all times well with themselves. Forgive injuries, because revenge perpetuates hatred. Do good to him who injureth thee, in order to show thyself more noble than he is; to make a friend of him who was once thine enemy. Be reserved in thy demeanor, temperate in thy enjoyment, chaste in thy pleasures, because voluptuousness begets weariness, intemperance engenders disease, froward manners are revolting; excess at all times relaxes the springs of thy machine, will ultimately destroy thy being, and render

thee hateful to thyself and contemptible to others. . . . In short, be a man; be a sensible, rational being; be a faithful husband, a tender father, an equitable master, a zealous citizen. Labor to serve thy country by thy prowess, by thy talents, by thy industry; above all, by thy virtues. Participate with thine associates those gifts which nature has bestowed upon thee. Diffuse happiness among thy fellow-mortals; inspire thy fellow-citizens with content. Spread joy over all those who approach thee, that the sphere of their actions, enlivened by thy kindness, illumined by benevolence, may react upon thyself. Be assured that the man who makes others happy cannot himself be miserable. . . . A life so spent will each moment be marked by the serenity of thine own mind, by the affections of the beings who environ thee, will enable thee to rise, a contented, satisfied guest, from the general feast, conduct thee gently down the declivity of life, lead thee peaceably to the period of thy days, for die thou must; but already thou wilt survive thyself in thought; thou wilt always live in the memory of thy friends; in the grateful recollections of those beings whose comforts have been augmented by thy friendly attentions; the virtues will beforehand have erected to thy form an imperishable monument. If Heaven occupied itself with thee, it would feel satisfied with thy conduct when it shall thus have contented the earth" (System of Nature, p. 334). I could continue "grunts" as good as those to fill hundreds of ordinary pages. It strikes me that Jesus, Peter, or Paul never "grunted" out much better or more sensible moral instructions than these. Seriously, my friend, do you not think you belittle yourself and injure your cause by calling such beautiful sentiments "grunts"?

I perceive that you are anxious to extricate your patron saint, Calvin, from the very unenviable reputation which he enjoys. You ring the changes on "Calvin burned Servetus" with consummate skill, but I am sorry for you that

you are unable to relieve him from the disgraceful dilemma in which history places him. I see that honesty forces you to admit nearly all I claimed against him: 1. That Calvin believed in burning heretics—that is, those who did not square their theological lines according to his standard; 2. That his followers and co-reformers entertained the same views; 3. That Calvin instigated the arrest of Servetus. You are quite right in confessing that the transaction was a dark blot on the character of Calvin. The facts are, Calvin not only caused the arrest of Servetus, but he urged on the trial. The accusation was in his own handwriting. He was at the head of the Theocracy, or Council, of two hundeed, and it is idle to claim that he could not have prevented the execution. Calvin and Servetus were enemies, and when Calvin had the latter in his power he was the last man to loosen his grasp.

Ingersoll describes the character of Calvin so graphically and forcibly, in connection with this affair and others, that I cannot refrain from quoting him: "This man [Calvin] forged five fetters for the brain. These fetters he called points. That is to say, predestination, particular redemption, total depravity, irresistible grace, and the perseverance of the saints. About the neck of each follower he put a collar bristling with these five points. The presence of all these points on the collar is still the test of orthodoxy in the Church he founded. This man when in the flush of youth was elected to the office of preacher in Geneva. He at once, in unison with Farel, drew up a condensed statement of the Presbyterian doctrine, and all citizens of Geneva, on pain of banishment, were compelled to take an oath that they belived this statement. Of this proceeding Calvin very innocently remarked that it produced great satisfaction. A man named Caroli had the audacity to dispute with Calvin. For this outrage he was banished.

"To show you what great subjects occupied the attention of Calvin, it is only necessary to state that he furiously dis-

cussed the question as to whether the sacramental bread should be leavened or unleavened. He drew up laws regulating the cut of the citizens' clothes and prescribing their diet, and all those whose garments were not in the Calvin fashion were refused the sacrament. At last the people becoming tired of this petty theological tyranny, banished Calvin. In a few years, however, he was recalled, and received with great enthusiasm. After this he was supreme, and the will of Calvin became the law of Geneva. Under this benign administration James Gruet was beheaded because he had written some profane verses. The slightest word against Calvin or his absurd doctrines were punished as a crime.

"In 1553 a man was tried at Vienne by the Catholic Church for heresy. He was convicted and sentenced to death by burning. It was apparently his good fortune to escape. Pursued by the sleuth-hounds of intolerance, he fled to Geneva for protection. A dove flying from hawks sought safety in the nest of a vulture. This fugitive from the cruelty of Rome asked shelter from Calvin, who had written a book in favor of religious toleration. Servetus had forgotten that this book was written by Calvin when in the minority; that it was written in weakness to be forgotten in power; that it was produced by fear instead of principle. He did not know that Calvin had caused his arrest at Vienne, in France, and had sent a copy of his work, which was claimed to be blasphemous, to the archbishop. He did not then know that the Protestant Calvin was acting as one of the detectives of the Catholic Church, and had been instrumental in proving his conviction for heresy. Ignorant of this unspeakable infamy, he put himself in the power of this very Calvin. The maker of the Presbyterian creed caused the fugitive Servetus to be arrested for blasphemy. He was tried, Calvin was his accuser. He was convicted and condemned to death by fire. On the morning of the fatal day, Calvin saw him, and Servetus, the victim asked forgiveness of Calvin, the murderer. Servetus was bound to the stake and the fagots were lighted. The wind carried the flames somewhat away from his body, so that he slowly roasted for hours. Vainly he implored a speedy death. At last the flames climbed around his form; through smoke and fire his murderers saw a white, heroic face. And then they watched until a man became a charred and shriveled mass.

"Liberty was banished from Geneva, and nothing but Presbyterianism was left. Honor, justice, mercy, reason and charity were all exiled; but the five points of predestination, particular redemption, irresistible grace, total depravity and the certain perseverance of the saints remained instead. Calvin founded a little theocracy, modeled after the Old Testament, and succeeded in erecting the most detestable government that ever existed, except the one from which it was copied.

"Against all this intolerance one man, a minister, raised his voice. The name of this man should never be forgotten. It was Castellio. This brave man had the goodness and the courage to declare the innocence of honest error. He was the first of the so-called reformers to take this noble ground. I wish I had the genius to pay a tribute to his memory. Perhaps it would be impossible to pay him a grander compliment than to say, Castellio was in all things the opposite of Calvin. To plead for the right of individual judgment was considered as a crime, and Castellio was driven from Geneva by John Calvin. By him he was denounced as a child of the Devil, as a dog of Satan, as a beast from hell, and as one who, by this horrid blasphemy of the innocence of honest error, crucified Christ afresh, and by him he was pursued until rescued by the hand of death.

"Upon the name of Castellio, Calvin heaped every epithet, until his malice was satisfied and his imagination exhausted. It is impossible to conceive how human nature

can become so frightfully perverted as to pursue a fellow-man with the malignity of a fiend, simply because he is good, just and generous.

"Calvin was of a pallid, bloodless complexion, thin, sickly, irritable, gloomy, impatient, egotistic, tyrannical, heartless and infamous. He was a strange compound of revengeful morality, malicious forgiveness, ferocious charity, egotistic humility, and a kind of hellish justice. In other words, he was as near like the God of the Old Testament as his health permitted.

"The best thing, however, about the Presbyterians of Geneva was, that they denied the power of the Pope, and the best thing about the Pope was, that he was not a Presbyterian.

"The doctrines of Calvin spread rapidly and were eagerly accepted by multitudes on the Continent; but Scotland in a few years became the real fortress of Presbyterianism. The Scotch succeeded in establishing the kind of theocracy that flourished in Geneva. The clergy took possession and control of everybody and everything. It is impossible to exaggerate the mental degradation, the abject superstition of the people of Scotland during the reign of Presbyterianism. Heretics were hunted and devoured as though they had been wild beasts. The gloomy insanity of Presbyterianism took possession of a great majority of the people. They regarded their ministers as the Jews did Moses and Aaron. They believed they were the special agents of God, and that whatever they bound in Scotland would be bound in Heaven. There was not one particle of intellectual freedom. No man was allowed to differ with the Church or to even contradict a priest. Had Presbyterianism maintained its ascendency, Scotland would have been peopled by savages to-day."

It relieves Calvin of none of the odium resting upon his name to say that the cantons of Berne, Zurich, Bale, and Schaffenhausen concurred in the action of Geneva, and that

Melancthon, Beza, Farel, Bucer, Oecolampadius, Zuingli, Viret, Peter Martyr, Bullinger, Turretin, and Co., approved of his damnable and murderous treatment of poor Servetus. It is a terrible commentary on their improved religion that they should be in favor of burning people to death for opinion's sake. It will hardly do to attribute it to their having recently left the Mother Church. The child is no better than the parent, and it was not until the higher and ennobling influences of civilization had time to produce their better results that the desire to burn those who did not graduate their belief according to the Calvinistic standard left the hearts of Protestants.

As your very scathing remarks about "callow striplings that never saw a life of Calvin" evidently were not aimed at myself, I will let them pass unnoticed. I presume you will allow that I am not "callow." Your characteristic observations also about "long hair, weird looks, spectacles, funny clothes, and other eccentricities, all put on," etc., may pass unnoticed. I presume you did not mean them as personal insinuations. What you were driving at, however, I am at a loss to decide.

You advertise the fact that I have presented a copy of Paine's Works to the library of the Cooper Institute. Yes, when you previously remarked that a copy of his works was not in that noble institution, and when I saw that you were endeavoring to argue from that fact that Mr. Cooper did not believe in Paine's writings, I resolved to test the correctness of your conclusions, and to remove the stigma that the Cooper Institute Library did not contain a copy of Paine's Great Works. I accordingly presented it with a copy of Paine's Works and a copy of Lord Amberley's "Analysis of Religious Belief," a work equally as radical as Paine's writings. I am pleased to say that the volumes were kindly accepted, and I have in my possession a letter which I prize very highly, acknowledging the receipt of the two books, and bearing the signature of the venerable and

excellent Peter Cooper himself. I doubt not that a copy of the revised and enlarged "Sages, Thinkers, and Reformers," which will soon be issued, and a copy of the "Champions of the Church" will be as graciously accepted. I here venture the prediction that Peter Cooper will value both works more highly than you will. Let me ask you, now, whether you are willing to accept the force of your arguments. You strongly took the position that there was not a copy of Paine's Works in that library because Mr. Cooper did not believe in Paine's writings. Now that Mr. Cooper has graciously accepted these works, with others equally destructive to the dogmas upon which your Church is founded, is it not proof positive that he believes them? (!) If your arguments are worth a cent, this is the only conclusion that can be reached. If you refuse to acknowledge the corn, it will be an additional proof of your sophistry and want of candor.

You again refer to the disintegrating character of Infidelity, and aim to make a point in your own favor in that direction. Now, I will humor you to this extent: so far as Christianity is aggregating or unifying, binding a heterogeneous conglomeration of absurdities into a compact system —so far as it is an idol or image which all its devotees, on pain of excommunication, are required to bow down to, acknowledge and worship—so far as this subserviency to a creed or bundle of dogmas destroys the right of individual judgment, sinks the individuality of its worshipers, and makes them mere machines instead of free men and women, free to think according to the dictates of reason and common sense—so far, I say, I freely admit that Infidelity is *disintegrating*, and I rejoice that it is. It is far nobler and grander than the slavish system which binds millions of human minds to accept a prescribed form of belief *nolens volens*, instead of being left free to embrace truth wherever presented. Oh, yes; disintegration and individuality are far preferable to stereotyped bondage. The beauty

of Infidelity in contrast with orthodoxy is, that it gives the mind liberty and room to act; every man and woman is allowed to decide matters of belief for themselves. None are obliged to accept what they cannot believe and understand. Yes, indeed, for this reason Infidelity, with its disintegration, is vastly to be preferred to the iron mask which orthodoxy wears and insists that all its devotees shall submit to. I rejoice to see this work of disintegration going on, even in the Churches. People are daring to think for themselves. It is taking place in your own Church as well as in the sister Churches. The Rev. Mr. Blauvelt has had his trial and been deposed; the Rev. Mr. Miller has had his, the Rev. Mr. Sagemen has had his, and now the Rev. Mr. Ashenfelter is to have his, and will doubtless be made to "walk the plank," and more and more will follow. Active minds are emerging from darkness into light; the bonds of Church and creed of centuries are being snapped, and the right of opinion is being maintained. Infidelity, individuality, and disintegration, all hail! Spread over the land! Take off the mental shackles and fetters which bind human beings! Remove forever the obligatory edict that everybody must think just according to the prescribed model or go to hell. Let freedom and mental liberty be the rule, though all cannot think alike and contract their minds into one narrow groove. Universal mental freedom is the genius of the age.

I perceive you chafe at having Protestant clergymen classed among priests, and your position strikes me as being a ludicrous one. The clergymen of the Protestant churches are as really priests as those of the Catholic Church, or the Mohammedan or Jewish religions, and all the pagan religions of which the world has seen so much. All that class of men who claim the right to perform the priestly office, to make known the will of the gods to the people, to pray to the gods to be merciful to their own children, and to send blessings to their own creatures, and who take money

and other perquisites from the people for the performance of these services, are *priests;* and Protestant priests come within the category as really as any that have lived within the last ten thousand years. All that other priests do, they do. They claim that they have a freer intercourse with God than the masses have; that God hearkens more benignantly to their supplications, and that by their cries and intercessions he softens his rule over his numerous children. These preachers claim that they have the ability to explain the mysteries of godliness, and that they can tell where God is, what he is, and what his tastes and wishes are. They have grand institutions of learning which cost many thousands of dollars per year to conduct, and here striplings and young men are sent, and by being put through a course of Latin, Greek, the classics, etc., are taught to be priests. It is a curious process, and the support of these 70,000 priests which you say this country contains, costs the people of the nation, it is estimated, $200,000,000 per year! Thus, you see, learning God's will and pleasure is an expensive business. To support this learned and trained priesthood the people are compelled to labor and toil in the dirt, in the burning sun, the biting frosts, and the pelting storms—all to feed and clothe the fat, sleek priests who are shrewd enough to get the best there is produced, and to demand reverence and obedience from the people who willingly toil for them. The rule of this priestly class is being greatly broken. Many thousands of people are learning that they can get along just as well without priests as with them, and that they can do their own praying and thinking just as well and just as acceptably as the priest can do it for them, and thereby make a great saving of money, food and clothing. It has taken ages to learn this simple bit of information, but at last the light is dawning upon the human intellect. The slavery of thousands of years of priestly rule is being overthrown, and men and women are learning to be *free;* to be their own priests and their own saviors.

Gods and devils and hells are losing their terrors, and the office of the priest is fast being superseded. Glorious day of light and liberty! I pray these may prevail, until not a salaried priest to say prayers, to hear confessions, and to bestow God's blessing upon his own offspring, will be employed in the whole world.

Your "three articles" of the creed of Liberalists, which appear to be an invention of your own fertile brain, and by which possibly you might make a fortune could you get them patented in time, deserve a passing notice. Art. I. "Every individual is the smartest fellow in the world." Now, friend Humphrey, there is a depth of thought, a perfect originality in that which speaks for itself. Indeed! indeed! Is an Infidel more conceited, more egotistical, more positive that he has the truth, than a Christian clergyman? It strikes me in this respect they stand about on a level. Art. II. does not amount to much, and is not worth repeating. Art. III. "It makes no difference what you believe or do—you'll fetch up all right." Really, friend Humphrey, can it be possible that a man like you, who professes to speak the truth, seriously asserts of Infidels that it makes no difference what we do? Why, there are no people in the world who hold that actions are a factor in securing happiness so strongly as Infidels. We assert on all occasions that it is our own conduct that decides our happiness or unhappiness, and that it is not decided by the merits or demerits of another. It is your own creed that holds that it makes no difference what you do, "you'll fetch up all right, if you only have faith in Jesus." Here is another instance, my Christian brother, where you are entirely wide of the truth. With us conduct is everything in making up happiness, present or prospective. With you, *faith* is the only necessary ingredient: conduct, good or bad, has very little to do with it.

You insinuate that in quoting two verses from St. Paul, I took them from the *Investigator*, and that the quota-

tions are wrong. You are at fault. You have no grounds for such an insinuation. I do not remember ever having seen those quotations in that paper, and there is certainly no difficulty in quoting them directly from the Testament itself. I made the quotations accurately, and I have at least an equal right with yourself to decide whether Paul was advocating lying or not.

You carp again about Infidels not having founded institutions of learning, orphan asylums, etc. It would seem that you had said enough upon that subject to let it rest awhile. I have shown fairly and beyond contradiction that heretics and unbelievers have been munificent in their generosity towards institutions of learning, and that liberal bequests have been made by them. Unbelievers have not been organized into societies as Christians are, and have not anywhere been nearly as numerous. Organizations are, however, now being extensively effected among Infidels in Europe and America, and in a few years we shall become sufficiently organized for all practical purposes. As I said in my last reply, for many hundreds of years Christians were so busy at murdering unbelievers and heretics that they got them pretty well killed off. It will, of course, take some little time for Infidels to "pick up" enough to become as numerous and as rich as Christians, and as able to give to colleges, asylums, etc. There is no good reason why a Liberal should not be as generous as a Christian, except that the later gives his ill-gotten dollars with the insane idea that he is buying a front seat in Paradise, and escaping that terrible lake that burneth with fire and brimstone, the idea of which (for the benefit of others, and not yourself) you hug so fondly to your bosom. The notion that parting with his filthy lucre may be counted to him as righteousness, knowing that he cannot take it with him across the river Styx, and the selfish hope that it will make his heavenly crown brighter and heavier, has made many a sordid Christian give up the cash he has acquired by oppressing the laboring man, and grinding the face of the poor. Infidels, I willingly admit, do not give from any motive of this kind. When they give, it is for the earthly benefit of their fellow-beings—the noblest of human incentives.

There are numerous other sophistries and false positions in your letter that ought to be exposed and corrected, but for want of room I will be compelled to pass over for the present. I indulge the hope that you will ultimately come to take a more correct view of things, and will be able to arrive at more correct conclusions. I hope at all events, you will cultivate a spirit of candor and fairness which, pardon me, I fear you are now slightly deficient in. It behoves you to be accurate and to fairly meet the issue we have under discussion, and to make correct representations only.

The various topics touched upon by yourself and myself possess more or less importance, but they are not the subject immediately before us. Let me remind you that the proposition that we should be discussing is, "Is there a stronger probability that the Bible is divine than that Infidelity is true?" So far the subject has not been touched. It seems to me you purposely avoid it. I also made in my last the assertion that the Christian religion is made up of Judaism and Paganism, and called upon you to disprove it if it is not so. I charged that every Christian rite, observance, symbol, sacrament and dogma were directly borrowed from the older systems of religion that had existed in the world, and that not one of them was really original with the Christian Church. If this is not so, I called upon you to disprove it. I stated as a fact that Jesus was not the first demi-god said to have been begotten by a god upon the person of a virgin; that some forty persons of this class were believed in before the time of Jesus, and I hoped you would endeavor to refute it if you could. You took no notice of it. Am I to understand that you acknowledge the truth of the statement? If it is true; if the Pagans for

tions are wrong. You are at fault. You have no grounds for such an insinuation. I do not remember ever having seen those quotations in that paper, and there is certainly no difficulty in quoting them directly from the Testament itself. I made the quotations accurately, and I have at least an equal right with yourself to decide whether Paul was advocating lying or not.

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many hundreds of years before the dawn of Christianity believed that their gods co-habited with young virgins; that the progeny were beings half god and half man; that they lived for a time, had little bands of disciples who followed them around and listened to their teachings, and those sons of gods were finally crucified or otherwise put to death for the salvation and happiness of man, it robs Christianity of all its originality and of all its truth. You do not try to refute this. I judge it is because you cannot do so successfully. These are facts too well attested to be controverted. And here, let me say, if the Christian religion is of divine origin; if the begetting, the birth, the life and death of Jesus are facts, and were necessary for the salvation of the world, it is very singular indeed that in getting up such a stupendous system as the only possible means by which God's lost children could be saved, he was compelled to follow in every minutia and adopt in full the myths and fables of pagan systems of religion. If he has no more originality than that, and is under the necessity of adopting old and worn-out legends and vagaries, it is questionable if he is fit to be considered God Almighty, and whether he ought not to resign the position in favor of some god that has originality. Do you believe your God did, in getting up his grand system of salvation, borrow it from the pagans? If not how did he come to pattern after paganism so closely? Will you please answer?

I charged you with defending and supporting a borrowed system of myths and superstitions, handed down from the past ages of darkness, ignorance, and supernaturalism, which system you are pleased to call the Christian religion. It is a serious charge, but you take no notice of it, you do not deny it. I reiterate it now, and again call upon you to disprove it if you are able to do so. If you do not, I and our readers will be justified in deciding that you acknowledge the truth of the charge.

You, in common with your brethren of the "cloth,"

claim to act under a commission from the King of Heaven to perform glorious deeds in his service. It is perhaps most honorable to be engaged by so exalted a personage; and may I here ask you to show your credentials? If you act by such high authority, you certainly can furnish the papers under which you act. It will not be sufficient to hold up the Bible to me. I have the copy of that antique volume which my mother gave me nearly half a century ago. I can concede no prerogative to you from that book which I do not possess myself. If you can show no authority from the king under whom you claim to serve, is it unjust that you should be regarded as an impostor? I again ask for your credentials.

Again let us revert to the question under discussion: *Is the Bible divine?* To answer this question in the affirmative you have to assume the existence of supernaturalism. That there is a power in existence greater that the entire Universe, and that the Bible is a divine revelation from this superior power. I hold that you cannot prove this to be true. I hold that the Universe embraces all substances, all forces, all powers, and all existences. That there is nothing above it, nothing superior to it, nothing contrary to it, and that there can be no supernaturalism. I call upon you to prove the existence of the supernatural power. I want other proof than Bible-proof. Before that book can be taken as evidence it must itself be proved—equally as hopeless a task as to prove the existence of supernaturalism.

If this supernatural power is proved, it will be next in order to show that the compilation by different authors, called the Bible, was written or dictated by that Supreme Power. If that power is all-good, all-wise, and all perfect, his productions must also be all-good, all-perfect, without blemish, contradiction or fault. I call upon you, then, to show why the Bible has hundreds of contradictions, why it is full of absurdities and obscenity, and why it re-

lates the adventures of an obscure race of semi-barbarians instead of giving the principles of science and knowledge, most needed by men of all nations and all time.

I ask you to explain if the Bible was dictated by the various writers, why Moses, Joshua, Solomon, and the rest of them, did not do as much as to say so, and that the divine power controlled them?

If revelation from God is assumed to be a fact to the person to whom it is made known, I ask you to show how it is a revelation to all the world, to whom it is not revealed, but to whom it comes second hand, and who have no authority upon which to base a belief in it save the naked assertion or say-so of the first party, who claims to have had a revelation. If God, in a secret manner, reveals a certain piece of information to me, and I relate it to you, is that a revelation from God to you, or is it simply a narrative of mine, reliable or unreliable as my credibility may warrant? Are you compelled to believe me under penalty of burning in hell forever? Ought God to compel you to believe my assertion without any corroboration when he does not give you the slightest proof that I state the truth? If God wants to reveal anything to you, should he not do it direct, and not by the roundabout way of telling me and then having me tell you?

In order to enable me to believe that the Bible was written or dictated by a being superior to man, I must be convinced that it contains wisdom, knowledge, beauty and perfection superior to the ability of man. As I do not believe that the Bible contains anything that man has not been capable of writing, that the knowledge and literary ability in it is not superior to the Bibles of the Hindoos, the Persians, the Egyptians, and of other nations, and which were written at an earlier date than the Jewish Bible, as well as the productions of Menu, Ossian, Homer and others, I specially ask you to point out wherein that superiority consists, and what there is in the Bible that man could not have written.

I hold that for every event that has ever occurred there has been a natural cause sufficient to produce it, and that there never has been a result without a natural cause. If you are able to prove to the contrary of this, I ask you to do so. I also ask you to show why I am any more under obligations to accept as divinely inspired the writings attributed to Moses or Paul, than those of Mohammed or Joseph Smith. I ask you to show why I am any more under obligation to believe that Jonah swallowed the whale or that Joshua stopped the sun and moon in their course, than the equally beautiful and intellectual stories about Jack and his bean-stalk and Aladdin and his wonderful lamp.

As the Infidelity we have under consideration is an unbelief in the divinity of the Jewish Scriptures, I call upon you to show how and wherein that Infidelity is more untrue than that the Bible is divine. Before Infidelity can be shown to be false, you must show that the *Bible is divine.*

Begging pardon for the lengthiness of my reply, which seemed necessary to refute your errors, I remain sincerely yours,

D. M. BENNETT.

MR. HUMPHREY.

MR. D. M. BENNETT, *Dear Sir:* Owing either to my lack of acumen, or to your paucity of arguments, the perusal of your Reply brought to my mind those words of Shakspeare:

"Gratiano speaks an infinite deal of nothing, more than any man in all Venice. His reasons are his two grains of wheat hid in two bushels of chaff: you shall seek all day ere you find them; and when you have them, they are not worth the search."—*The Merchant of Venice.*

You have scraped up another installment of men that did not practically believe in the precepts and example of Christ, who have crept into the pulpit under the

mask of hypocrisy. Go ahead; you are only showing how that the predictions of Scripture are being fulfilled: "For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock" (Acts xx, 29). As I have no objection to helping you along in this matter, let me suggest that you drag your muck-rake through Dante's Inferno. You will there find quite a number of names which your cotemporaneous standards—*The Police News*, *The Reformer & Jewish Times*, etc.,—know but little about. What a lean, lank, gaunt, ghastly old spindle-shanks Infidelity must be anyhow, that she is obliged to be continually coloring her sunken cheeks with the blood of papistic persecutions, and to be giving curvature to her fleshless calves, and plumpness to her hollow bosom, with pads made of the fleece that hypocritical wolves have worn!

You have confirmed me in the conviction that Infidels do not hold up the lapses of clergymen because they love Morality, but because they hate the Church. It appears from their journals that they regard Immorality as quite excusable in anybody, provided he is not a Christian. In a "Freethinker" a "peccadillo" is almost admired. As it is the envious and spiteful farmer that is continually pointing out an occasional thistle or tare in his neighbor's fields, never saying a word about his acres of waving grain, so the malignant spirit of Infidelity is revealed by its gabble about the imperfections of the Church, while it is as silent as the grave about her many excellent qualities and innumerable services to mankind.

You will have it that the Jews were cannibals, because they may have eaten human flesh in the desperation of famine. Will you reason after the same fashion, and say that the American people are mule-eaters, because some of our soldiers had to eat mule-flesh in some of the privations of the late civil war? I am somewhat curious to know who those "distinguished" writers are who say that the ancient Jews were man-eaters. Names, please.

Neither did the Jews offer human sacrifices. Abraham did not slay his son Isaac (Gen. xxii, 11–14). Even if Jephthah did immolate his daughter, he was violating the Mosaic Law (Deut. xii, 31). But there are many critics who believe that he fulfilled his vow by devoting her to perpetual virginity (See Lange on Judges xi, 29–40).

You do not seem to know that Herodotus wrote a missing "History of Assyria," or Syria, as the Greeks often called that country. You will see that such was the fact by looking into Rawlinson's Herodotus, London, 1858, vol. i, pp. 29, 249, 321, and vol iv, p. 63.

Your attempt to show that Robespierre was a Catholic is futile and inconsistent. By your style of reasoning in regard to him it could be shown that others, in whose Infidelity you boast, were Christians. If his belief in a God made him a Christian, it also did as much for Thomas Paine. If his talk about being an "indifferent Catholic" really made him a Catholic, then Voltaire, who talked about reverently kissing the Pope's feet, was a better Catholic still. When you appeal to Robespierre's tolerance and protection of the clergy as an evidence that he was a religious man, are you not reversing the everlasting boast of Infidelity, that Infidels are far more "liberal" than Christians?

You quote rather profusely from Mr. Ingersoll. Poor Ingersoll! His presentation of Paine to an occasional audience will be a greater failure than his presentation of Blaine at the Cincinnati Convention. His "Orations" are mostly slashing tirades—frantic tongue-lashings—tissues of delirious dogmatism—pills, coated with pretty rhetoric, but filled with historical blunders and biographical caricatures. The sickly suckling that swallows them will become sicklier still. Give me Bancroft's, or Froude's, or even Bayle's delineation of Calvin and Calvinsm, rather than the ravings of a man who is apparently unable to distinguish reasoning from betting and blustering.

I repeat that Voltaire tried to make up with the priests before his death. Speaking of a hemorrhage that had seized him a short time before the end of his life, the Encyclopedia Britannica says: "Voltaire, thinking himself in danger, said he did not wish his body 'to be cast to the vultures' and bargained with the Abbé Gauthier, to whom he committed it for the rites of sepulture, if nothing else. The preliminaries for duly receiving such a deposit were soon settled; Voltaire had no objection at all to the ceremonies proper to the occasion. *He made a declaration that he wished to die in the Catholic religion, in which he had been born, asked pardon of God and the church for the offenses he had committed against them, and received absolution.*" As Longchamps and Wagniére, Mazure, and Condorcet—an Atheist, who died by his own hand—all corroborate this statement, there is no reason for disputing it. It is true that Voltaire recovered somewhat from that attack of sickness. But it is not on record that he expressed any disapproval of the arrangement with Abbé Gauthier. His last hours are enveloped in a cloud of uncertainty, owing to contradictory testimonies. The *majority* of authorities state that he approached death with agony and remorse. The Infidel Strauss says that Tronchin, his attendant physician, wrote a letter to Bonnett in which he compared his death to a raging storm, and to the mad ravings of Orestes. The same authority tells us further that he was buried in consecrated ground, and that the usual burial service was said over his grave. It is true that some bishops and other ecclesiastics were displeased with this; but the fact remains that Voltaire was buried as a Roman Catholic (Strauss' Voltaire, pp. 340–3). Thus it is clear that Voltaire did not die an avowed Infidel.

But I waive all claim to Mr. Ingersoll's reward. Mine is a labor of love—a chat with friend Bennett on points of difference between us. As Col. Ingersoll is presumably out of debt, I would suggest that he send his superfluous change

to save Paine Hall from sheriff sale. If anything is left after that, he might send a purse to each of the Infidel journals that have of late been lavishing their soft soap on him—possibly with their eyes squinting toward his wallet.

I have already admitted that Thomas Paine died as he had lived, a Deist (Letter IV). But that he did so is surely nothing to boast of (Phil. iii, 18, 19). It would have been far more creditable to him if he had recanted more and decanted less.

I will now take up some of the difficulties that will often occur to thoughtful men as they study the Bible historically and hermeneutically. Infidels are not alone in knowing of these difficulties. Every minister, of average education, is familiar with them. And they are not unfrequently considered in the higher classes of the Sabbath-school. I wish to treat them with every due respect. I only regret that my time and abilities are not such as to enable me to discuss them more thoroughly.

Let me, however, premise that it is not at all remarkable that the Bible is made the subject of hypercriticisms and objections. As long as men are as they are, such a code of morals as would be exempt from their fault-finding is inconceivable and impossible. They would peck at absolute Perfection itself. There is therefore no presumption in the mere cavilings of men that the Bible is anything less than it claims to be. But let us examine the objections:

1. The question of the Canon is perplexing to some minds. The Bible was written by different men at different times. Many centuries intervened between Moses and St. John. It mentions several documents of high authority which it does not contain, and which are irreparably lost (Num. xxi, 14; Josh. x, 13; 1 Kings xi, 41; 2 Chron. ix, 29; xxxii, 32, etc.). And then there are several books known as the Apocrypha. The Church of Rome has declared those of the Old Testament canonical. And considerable weight has been attached now and then to some of the books com-

posing the Apocryphal New Testament. The Canons of the Old and of the New Testament were compiled and completed some time after their constituent parts had been written. Such are the grounds of the difficulty under consideration.

On this it may be observed (1) That the lost books mentioned in the Old Testament were not of vital importance. They are referred to only on points of history, biography, or natural science. We have no intimation that they contained any new light on moral and spiritual truth. While they might gratify curiosity and elucidate some points of sacred history, they could add nothing to the central idea of the Scriptures.

(2) As to the Apocrypha, they are before us; and their contents show that they would modify the doctrines of the Scriptures in no perceptible degree, even if they should be received as authoritative. Those writings serve to show by contrast the supreme excellence of the Scriptures proper.

(3) It was well that the parts of the Old and New Testaments were not compiled until some time after they were written. If undue haste had been exercised in this matter, the objector would say that other prophecies and epistles may have been thereby shut out. The compilation was deferred only until the prophetic and apostolic writings had indisputably ceased.

(4) The separate books of the Bible were Law and Gospel *before* they were put together in one volume. They are not authoritative because they are in the Canon, but they are in the Canon because they are authoritative.

(5) We have the endorsement of Christ on the Canon of the Old Testament (Mat. xxii, 29; Luke xxiv, 27; John v, 39; x, 35). And the writers of the New were men personally prepared and approved by Himself. The Apostles spoke of each other's writings as Scriptures (2 Pet. iii, 16). We have thus the *Imprimatur* of Christ and the Apostles on the Canon of both the Old and New Testaments.

(6) The Bible, taken as a whole, presents such an appearance of *completeness* that there is no room for doubt about its Canon. Though made up of many parts, it is manifestly a unit. Its contents are abundant without being redundant. There is in it such a correspondence of predictions and fulfillments; types and Anti-type; parts and counterparts, that we may reverently say of it in the dying words of its Heart and Life, "It is finished."

(7) The Theist, who believes in the overruling Providence of God, rises entirely above all misgivings on this matter. A God that has a personal Being, and that loves his creatures, would certainly make his Will known to those creatures; and he would as certainly take care of that Will after it was given.

The thorough student will examine the works of Gaussen, Alexander, Cosin, Jones, Stuart, Fürst, Davidson, Weber, Credner, and others on this subject.

2. It is sometimes objected that the Bible is no Revelation *to us*, even if it should be admitted that it was a Revelation to its original writers. This objection is as sophistical as it is old. Suppose a truth, unknown before, is made known to some individual, and he records it in writing, properly attested: is that truth not made known to *everybody* who reads that record? A number of witnesses in court give testimony in regard to certain facts of which they have personal knowledge: does the jury reject their testimony because those facts are not personally and immediately known to *them?* Do you reject all history, because you were not an eye-witness of its innumerable events? Do you deny the conclusions of the astronomer, because you yourself can make no use of his observatory, nor comprehend his sublime calculations? In art, history, and physical science, the discovery of the individual is the discovery of the world, and that for all time to come. As mankind came to know of an America through Columbus, and learned of the existence of Neptune through Le Verrier, so it came to

understand the mind of God through the inspired Prophets and Apostles.

3. It is frequently urged against the Bible that it contains nothing new. Now, it is true that the Scriptures contain those truths that are common to all mankind—the truths of nature, instinct, and reason. In this the Word of God coincides with many things contained in other sacred books, so-called. And this is an argument for the Bible rather than against it. We hereby see that it is a Book corresponding to all the nobler instincts and sentiments of man, and that it is adapted to all his conditions. As it is no dishonor to American civilization that it has many things in common with uncivilized races, so you cast no cloud on the grand precepts of the Bible by showing that many of them are contained in the Vedas and the Zend-Avesta. This only shows that the Bible, like the Sabbath, was made for man; and that its principles are such as must commend themselves to man's nobler nature everywhere. The Divinity of this Book is shown by the perfection of its Ideal Humanity.

But it is not true that the Bible contains *no* new doctrines. The Monotheism of Moses was new to polytheistic Egypt at the time of its first announcement. That a Jew should be un-Jewish, and world-wide in the scope of his philanthropy, was a new idea to the Pharisees, and unexpected by the Gentiles, in the time of Christ and his Apostles. And the sight of a dozen Jews that had thus overcome every selfishness and prejudice, was indeed a novel spectacle to the world. The rite of Baptism received a new significance from the lips of Christ. The heathen conception of sanctification by ablutions and expiations, is very different from the New Testament doctrine of Holiness, which contemplates not only the spotless purity of the body, but also of the desires, volitions, thoughts, and conscience (Heb. ix, 9, 14; x, 22).

There must be something peculiar and unique about the Bible, since, wherever it goes, it remodels society, gives

a new impetus and direction to the human mind, and deflects the very currents of history. It would be wide of the mark to reply that the Romish Church has persecuted, and done her part to bring on Europe the darkness of the tenth century. While that is granted, it must not be forgotten that she proceeded to do so only after she had taken the Bible from the hands of the people, having abandoned it herself, to follow traditions and commandments of men. Wherever the Bible is freely circulated, diligently read, heartily believed, and faithfully obeyed, the condition of man is at once improved. Most assuredly such a volume must contain not only *new doctrines* peculiar to itself, but also a *new life, inspiration, and motive power* in such doctrines as it inculcates in common with other venerated books.

4. Some would fain find fault with the Bible because it is so variously understood and interpreted. They would thence infer that it cannot be the Word of God. Now, it must be admitted that the meaning of the Scriptures is, on some points, differently apprehended by different readers. But this should not awaken a suspicion in regard to its divinity. It could not be otherwise with anything couched in human language. In our day, no sooner is a law passed by the legislature than it is differently construed by lawyers and judges. The Constitution had scarcely been ratified before even the framers of it expressed opposite views as to its meaning. How much contending there is oftentimes over the wording of wills, contracts, etc. All this goes to show that words are inevitably liable to be half understood, and misunderstood.

And this is not altogether the fault of the book or the document. It is because the *readers* are so different that they read so differently. A man's taste, training, and natural endowments cannot but influence his conception of what he sees and hears. Articulate the word "sound" in a mixed company, and the doctor will think of a surgical in-

strument; the sailor's mind will run to a narrow passage of water; the ichthyologist will remember a species of fish; while the musician will be reminded of musical strains. The cause of this difference is not so much in the word "sound" itself as in the individuals who hear it. It is on the same principle that men take different meanings from the Scriptures. Like ventriloquists, they throw their own voices into it, and then censure it if they do not like its tone. In the study of Scripture it is necessary to examine every word, sentence, and statement in the light of its age, context, occasion, and aim.

But this objection may be urged against Nature as well as against the Bible. From age to age man has been reforming and changing his theories of the Universe. Is the Universe, therefore, of human origin? Is it to be rejected as a fraud? No. But why not treat the Scriptures—the Christian's Bible—as fairly as Nature—the Deist's Bible?

But, after all, the different interpretations of Scripture bear mainly on unessential matters. They do not refer so much to the *facts* of Redemption as to the manner and methods of those facts. All Christians are agreed in regard to the Being of God; Redemption through Christ; and the necessity of Repentance, Faith, Love, Righteousness, and Holiness. As men may differ in their notions about the earth, and yet manage to get their sustenance from its ample resources, so the students of the Bible may vary in their theological views, and at the same time be all inheritors of Eternal Life from the riches of Divine Grace.

5. Considerable noise is sometimes made about the "discrepancies of the Scriptures." Some fool has collected and collocated a lot of passages and called them "Self-contradictions of the Bible." By following his method it could be shown that Shakspeare was the greatest ass that ever lived; that Gibbon's History contains not "144," but 144,000 "self-contradictions"; and that even Euclid's theorems and demonstrations are not self-consistent.

There are confessedly difficult and obscure passages in the Bible. This obscurity is caused by a combination of circumstances:

(1) Different writers have sometimes used the same words with different meanings. Poets took liberties with language that historians and prophets did not indulge in. Some Hebrew words had acquired meanings in the time of Malachi which they did not have in the age of Moses. The translator had to study each writer's peculiar idioms, mental characteristics, and age, before he could understand him, and clothe his thoughts in another language. In this, doubtless, the profoundest scholar has occasionally failed, or but partly succeeded.

(2) Our present version of the Bible is sometimes misunderstood because the English language has passed through vast changes since the age of King James. Some words have changed their meanings, while others have become obsolete. There is a sprinkling of such words throughout the English Bible. For instance, it has "advertise" for *inform* (Numb. xxiv, 14); "artillery" for *armor* (1 Sam., xx, 40); "bestead" for *situated* (Is. viii, 21); "bonnets" for *caps* or *hats* (Ex. xxviii, 40); "by and by" for *immediately* (Mark vi, 25); "charity" for *love* (1 Cor. xiii, 13); "convenient" for *becoming* (Eph. v, 4); "corn" for *grain* (Luke vi, 1); "daysman" for *umpire* (Job ix, 33); "hardly" for *with difficulty* (Mat. xix, 23); "leasing" for *lying* (Ps. iv, 2); "lewd" for *low* (Acts xvii, 5); "neesings" for *sneezing* (Job xli, 18); "prevent" for *anticipate* (Ps. cxix, 147); "provoke" for *incite* (Heb. x, 24); "usury" for *interest* (Luke xix, 23). For more of such examples see Swinton's "Bible Word-Book." Thus the Bible is liable to be misunderstood, or not understood at all, on some minor points, in consequence of a circumstance—the changeableness of language—which is no fault of its own. The forthcoming version will be free from this misfortune.

(3) The language of the Bible is interwoven with cus-

toms and modes of thought that are well-nigh unknown to moderns, and especially to Europeans and Americans. This is another source of occasional embarrassment. We must know all about those early times—the fashions of dress; manner of salutation; styles of furniture; social customs; political peculiarities; and religious ceremonies—before we can understand the Bible to a nicety.

But it is certainly irrational to conclude that it is "self-contradictory" simply because it is not everywhere well understood. Let us treat the Bible like any other book. No one affects contempt for Shakspeare because his English is antiquated. We feel that we have in Rawlinson's Herodotus, and Jowett's Plato the important ideas of those authors, though some minute points may be blurred. We always decide that the language of an ancient writer is to be explained from the peculiarities of his own age, and not from those of our own. Apply these principles to the Scriptures, and the phantoms of "self-contradictions" will vanish. A good, scholarly commentator is a great assistance in this matter. Anything that throws light on antiquity is at once an explanation and a vindication of Holy Writ, which is understood only in the proportion that it is understood self-consistently.

6. The remark is sometimes made that the Bible is "coarse," "vulgar," "indelicate," and "obscene." We have already seen (Letter ix.) that Infidels cannot consistently say anything about this. But let us consider the objection for the sake of others that may not be in their predicament.

The assertion that the Bible is more "objectionable" in this respect than other venerated books, proves nothing but the egregious ignorance of those who make it. It is well known that the ancient worship of Venus was nothing but a bestial debauch. Neumann found the Thirteenth Article of the "Catechism of the Shamans" too disgusting to translate (London, 1831, p. 128). The "Asiatic Researches" will show you *ad nauseam* that the literature and rites of the ancient and modern Hindûs and Persians have always been tainted by impurities. The Koran contains many "indelicate" passages (Chapters ii, vii, xi, xii, xv, xxxvii, etc., etc. Sale's trans.). Of all venerated writings the Bible is the freest from what its enemies call "objectionable" plainness. It has given but the *minimum* of such truth as might pain genuine modesty.

Wantonness is always a feature of vulgarity. There may be plainness and undisguisedness, and yet no indelicacy. The family physician is not coarse because he asks questions and gives directions in his professional capacity, that would be improper at an evening party. A witness may narrate all he knows bearing on a case on trial in a criminal court, without being considered obscene.

The Bible is simply a narrative of facts. Such matters as fell within its province it told clearly, and without evasion. This was necessary in order to show all the aspects of human nature. The Bible is a truthful witness giving testimony as to the character of man. It is also a good physician, propounding plain inquiries and prescribing its remedies without mincing its words.

"Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure" (Tit. i, 15). The nasty-minded will find food for lascivious thoughts in a treatise on physiology. Even a glimpse of a lady's ankle will turn the hearts of some human brutes into Sodoms. There are those whose vile passions will be inflamed by reading Shakspeare. Such as these will, of course, wrest the Scriptures unto their own destruction. But the manly and pure-minded will find in them only a full and faithful narration of Truth. The Bible inculcates modesty on men and women, as you will see by consulting such passages as Ex. xx, 26; xxviii, 42; 1 Tim. ii, 9, 10.

We should instruct children about the Bible as we teach them about the human body. Whilst we talk less to them

about some parts than others, and permit them to regard some parts as "less honorable" than others, we should teach them to regard every portion as necessary to the whole, and all as the workmanship of God (1 Cor. xii, 22–25).

7. The charge is frequently made against the Bible, but more particularly against the Old Testament, that it sanctions cruelty and inhumanity. Honest minds have been puzzled over this apparent fact. It behooves us, then, to pause and ponder over it. Perhaps we can best reach the true solution of it by means of a few distinct considerations:

(1) In regard to any given case of alleged atrocity, we should, first of all, see whether it had the Divine sanction or not. The Jews were sometimes guilty of taking vengeance into their own hands. In such an event they were inexcusable criminals.

(2) It is never fair to pass judgment on any seeming severity until its circumstances and antecedents have all been ascertained. You look over a field and see afar off a woman whipping a child. You only see the flogging. You hear the shrill whiz of the lithe switch as it falls thick and fast, every stroke bringing out a more vigorous shriek from the writhing victim. Your sympathies are at once with the little boy. You are ready to pronounce the woman inhuman. But suppose you draw near and inquire into the affair. Suppose you discover that the woman is the boy's mother; that she is an intelligent lady; that her little son has been disobedient, though frequently forewarned; that he has been truant, untruthful, quarrelsome, incorrigible. You change your mind about the matter. You regard the castigation not only as just but benevolent. It is exactly so as we look back at the slaughter of the Midianites and Canaanites. If we look only at their final destruction, we are apt to say their doom was unmerited. But when we search sacred and profane history, and find that they were the most corrupt,

unrighteous, villainous, crime-abandoned, and blood-thirsty tribes in the whole world, we cannot but conclude that their treatment was not so very inexcusable after all. If ever desperate and murderous savages *deserved* summary punishment, they were the Midianites and Canaanites. The Bashi-bazouks, Modocs, and followers of Sitting Bull are almost gentlemen in comparison with them.

But granting that they deserved the penalty, does it follow that the Israelites had a right to inflict it? I answer that *they had*, if the Almighty is the Ruler of the Universe; if he has a right to authorize his rational creatures to apply the penalties of his outraged laws; and if he *did* so authorize Moses and his successors. If the Commonwealth may empower a sheriff to execute a murderer, and that without bringing the least reproach upon his character, why might not the Lord have made Moses and Joshua the executioners of the Midianites and Canaanites? And if they were so made, why charge them with inhumanity, any more than a sheriff and his assistants at an execution?

Will you reply that such severity is unworthy of God? that a Book which records a sanction of such proceedings cannot be superhuman? I will answer by asking, Is Nature then, a human invention? Is she, too, unworthy of a Divine Creator? She is exposed to this objection as much as the Bible. Look at the ravages of her Floods, Droughts, Pestilences, Thunderbolts, Earthquakes, and Volcanoes, and see if her annals are not fuller of judgments and severities than even the Old Testament. It will pay you to read on this subject the third Letter of Watson's Reply to Paine—that book so unfamiliar to Infidels, though they *talk* a vast deal about hearing both sides before deciding.

Instead of nursing a mawkish sentimentality over the fate of the Midianites, let us rather learn to realize that "sin is exceeding sinful," and that "the wages of sin is death." And let us not lack candor to admit that the Divine Government, like human governments to-day, may have vested

men with authority to administer the penalties of its capital crimes.

8. But the commonest objection of all in these days is, that the Bible is at variance with Science. On this objection it is proper to observe:

(1) That it is urged, for the most part, by second-class scientists, and more vehemently still, by men who are no scientists at all. Allusions to this "variance" are comparatively rare in Spencer's, Tyndall's, and Darwin's writings. Such scientists as Bacon, Newton, Boyle, Herschel, Murchison, Davy, Brewster, Faraday, Morse, Whewell, Agassiz, were not, in their time, alarmed by this alleged "conflict." And at the present day, it seems to arouse no apprehension in the minds of men like Argyll, Gladstone, Sir William Thomson, Guyot, Mivart, Dawson, Prof. Owens, Dana, Henry, Peters, Winchell. So fearless of the result are such Christian gentlemen as William E. Dodge, William Thaw, Henry W. Sage, John C. Green, George H. Stuart, that they have made munificent bequests to promote Science and education. There need be no scare or panic on account of a war of extermination between Science and the Bible.

It should be remembered in this connection that some scientists are at fault, as well as some theologians. They are disqualified by their very position to be the best judges of moral truth. What Tyndall said of Newton will apply to physical scientists generally: "When the human mind has achieved greatness and given evidence of extraordinary power in any domain, there is a tendency to credit it with similar power in all other domains. Thus theologians have found comfort and assurance in the thought that Newton dealt with the question of revelation, forgetful of the fact that the very devotion of his powers, through all the best years of his life, to a totally different class of ideas, not to speak of any natural disqualification, tended to render him less instead of more competent to deal with theological

and historic questions" (Adv. of Science). In addition to this disqualifying influence of an exclusively scientific study, some scientific men show a tendency to magnify the discrepancy and widen the breach between Science and Religion. It is noteworthy that treatises on the "reconciliation" of the two come almost entirely from the religious side.

(2) It is unreasonable to speak of an antagonism between the Bible and Science, where Science is not fixed and established. Science, generally speaking, is in a transitional state, subject to daily modifications and readjustments; and this is especially true of those branches of Science that are said to contradict the Scriptures. Even astronomy is, in many respects, vacillating and fluctuating. It is an "exact" science only in a limited sense. Mathematicians have determined the distance of the sun from the earth variously, between five millions and ninety-five millions of miles (Draper's Conflict bet. Rel. and Sci., pp. 173–4); and this question is still unsettled. The great prevalence of *round numbers* in astronomical calculations is rather suspicious, showing that they are at best but approximations to truth. Geology is more unsteady still. Take up the last edition of any work on the subject, and you will find it to be "revised," "corrected," and "changed." One of Mr. Huxley's Lay Sermons is on "Geological *Reform*." The Evolution Theory doubtless contains some truth; but it is yet in its infancy. Prof. Tyndall "deems it indeed certain that these views (of Darwin and Spencer) will undergo modification" (Advancement of Science). Until Darwinism finds its "missing links," and stands demonstrated, we are not prepared to alter the Lord's Prayer, and say: "Our father, which art in Africa." It is folly to talk of a disagreement between the Bible and such departments of Science as are continually changing.

(3) Such things as Science has finally settled corroborate the Scriptures. You have incredulously asked questions

about the Deluge. I will answer that Geology is a witness for Genesis. The shell on the mountain-top contains still the lingering roar of a former cataclysm. You would do well to read Hugh Miller's "Testimony of the Rocks" on this subject. Layard's excavations in Nineveh have confirmed many points of Biblical archæology. Modern chemistry has proved that "all nations" are, scientifically speaking, "of one blood" (Acts xvii, 26; comp. 1 Cor. xv, 39). Physiology has confirmed that much-fought clause of the Decalogue: "Visiting the iniquity of the fathers upon the children unto the third and fourth generation." And the law of natural generation, transmitting physical defects and mental tortuosities, does not add the important words, too often overlooked, "*Of them that hate me*"—of those who themselves repeat the sins of their parents. Genuine Science has brought its gold, and frankincense, and myrrh, to the feet of the Bible. Herodotus was formerly disbelieved, almost with hootings, on account of the "incredibility" of his narratives. But recent investigations have changed that sneering incredulity into enthusiastic admiration. It has been so with the Bible. Ignorance has scoffed at its testimonies; but modern delvings into the remains of antiquity and the meanings of Nature, are vindicating it most triumphantly.

(4) Whatever the state of the question may be, it is clearly inaccurate to say that Nature and the Bible are at variance The exact truth is, that only the human *interpretations* of each occasionally clash. Grant the commentator the liberty which the scientist claims, and we need hear no more about a collision between Scripture and Science. Let the Biblical critic modify his interpretations, where demonstrated truth requires it, just as the natural philosopher modifies his interpretations, in his department, when new light demands it—let this be done, and all will be peace, good-will, and coöperation.

Put these facts and considerations together—that the best

scientists have not recognized a conflict between the Bible, rightly understood, and Nature, rightly understood; that the established truths of Science have corroborated the Scriptures; that theologians and scientists may modify their respective interpretations as new knowledge is acquired—put, I say, these facts and considerations together, and it will become manifest that there is no cause for dispute between the student of God's Word and the student of God's Works.

In my eighth letter I referred you to some excellent works bearing on this subject. Let me again commend them to your attentive perusal.

And now I take my leave of you once again. I entreat of you, dear friend, give this subject a dispassionate, candid, and thorough examination. Many of the purest hearts and clearest heads of the world have pondered and reflected over that singular Book—THE BIBLE. They became convinced that it was indeed the Word of God. It is no more than fair for you to weigh the reasons they have given for thinking so. It is true that there are perplexities connected with believing and accepting the Bible; but to every thoughtful man there are far greater perplexities in connection with disbelieving and rejecting it. The Bible was opened toward the morning twilight. From the very first the capital letters composing the name of THE SAVIOUR WHICH IS CHRIST THE LORD could be easily read. That was the vital matter. Like Simeon, mankind could then say, "Mine eyes have seen thy salvation" (Luke ii, 30). But other sublime truths have been becoming legible. Life and Immortality are already brought to light. Dim sentences are appearing more and more distinctly. But there are still some things which we see only as through a glass darkly. No lexicon has ever given all the meanings of that portentous word, ETERNITY! O to know the Christ of the Scriptures as our Redeemer and Example! Clinging to him, we shall penetrate the mysteries of Futu

rity only to discover new blessedness. "Now I know in part; but then shall I know even as also I am known" (1 Cor. xii, 12). Yours sincerely, G. H. HUMPHREY.

MR. BENNETT.

REV. G. H. HUMPHREY, *Dear Sir:* I have thought the arguments in some of your former letters were rather weak and sophistical, but your last letter, in this respect, surpasses all the others. If you have no better arguments to bring in support of your belief, I cannot see how, as a sensible man, you can continue to give your allegiance to it.

You seem at length to be satisfied with the cases of clerical licentiousness and filthiness that I have presented you, and would fain turn and asperse me for enumerating them, when you must well know I did so in self-defense. With a chuckle you paraded the licentiousness of a few Infidels, and argued that because they had done those things their doctrines must necessarily be false. To offset those charges, many of which were untrue, I called your attention to some of the sins of your holy brethren, and I am glad if I have succeeded in satisfying you. If, however, you are not fully satisfied, or if you delight in magnifying the mistakes of some unbelievers, I will try and get you up another chapter of the sins of divine scoundrels who seduce the young and inexperienced and blast their reputations for life, because, under the guise of being shepherds of the flock and servants of Jesus Christ, they have the power to corrupt and despoil the ewe lambs placed under their protection. I assure you there are thousands of glaring cases of this kind that I have not even hinted at. Friends are nearly every day sending in accounts of ministerial lechery and adultery that I have not mentioned. It is in vain that you try to evade the odium of their conduct by calling them wolves in sheep's clothing. There are a large number of cases where clergymen far advanced in life, who have broken the bread of life from twenty-five to forty years, have been so weak as to fall an easy prey to their fleshly lusts, and again, large numbers who have been guilty of the gravest indiscretions are still allowed to serve in the temples as servants of the Most High. It is hardly worth your while to condemn them for the commission of adultery, when your Master failed to condemn it in the case of a person who was "caught in the very act." It is not at all improbable that those sinning clergymen argued that if Jesus did not see fit to condemn adultery when he was on earth he would not now condemn them for commiting the same offense.

You affect to regard it as an indication that Infidels hate the Church if they presume to allude to the numerous crimes committed by its priests, when the object is to show that they are hypocrites, pretending to be better and holier than they are, and that they are as sensual and licentious as the worst sinners. If you did not want those heinous cases alluded to, you should not have begun the game by harping about the sins of unbelievers. I repeat that I am glad if at last your taste for that kind of literature is satisfied.

You seem rather to question my statement that distinguished writers have believed the Jews were cannibals, and call upon me to give names. I will mention the name of Voltaire. He is somewhat distinguished, and you will find his remarks upon the subject on page 159, vol. i, of his Philosophical Dictionary.

I do not wish to contend further with you about Robespierre. I showed clearly from his own words and from the opinions of his contemporaries that he was a religious zealot who still retained a portion of his Christian faith and education. He was not at heart so bad a man as his acts would seem to show him. He ran wild in some of his ideas of political reform; and when his entire nation was in a

state of frenzy, he failed to preserve that calmness and that high sense of human rights which, as a leader, he ought to have maintained. If it gratifies your hatred of Infidels to continue to call Robespierre an Infidel, I shall not attempt to prevent you; but he was not an Infidel in the sense that Mirabeau, Voltaire, and Paine were. He was not regarded as an Infidel, and did not fraternize with them. In a word, he was a wild, religious, political adventurer, who coöperated with Christians quite as much as with Infidels, and whose severity was shown quite as much against Infidels as against Christians. You well know he signed Thomas Paine's death warrant, whose life was spared by a mere fortuitous circumstance, and that he sent many Infidels to the guillotine during his mad career.

You show your venom at Ingersoll, and possibly may think it argumentative and dignified to call him "Poor Ingersoll." He evidently disturbs you as much as he did your clerical brethren in San Francisco. Instead of answering his rhetoric and his logic, they called him hard names. You do the same. Perhaps epithets and slander are the natural weapons of a Christian when reason and argument are not at hand. Despite your hatred of Ingersoll, you cannot successfully deny that his popularity was never so great as at this moment, and that his heavy blows upon this greatest sham which the world has ever known are sending it, tottering and reeling, to the earth. Abuse him as much as you will. Call him hard names if you wish to. His utterances are wielding a powerful influence over the entire land, from the Atlantic to the Pacific, and you and all the satellites of a false theology cannot prevent it. If you can prove his assertions false, why do you not do so? If he falsifies history, why do you not show it? Probably it is easier to call names and wield epithets and abuse. Perhaps he ought to be grateful to you for telling him how to use his money, but it is doubtful if he is. It is hardly worth while for you to let the indebtedness of Paine Hall

trouble you too much. The hundred millions of dollars owing by Christian Churches demand your more immediate attention. If there has been some lack in the management of Paine Hall affairs, the probability is that its seventy-five thousand dollars of indebtedness will be paid long before the hundred millions of dollars of church debts will be satisfied.

You fain would establish it as a fact that at least one Infidel did recant on his death-bed, and you quote a letter from two authorities to show that Voltaire was that individual. There may be a species of cruelty in removing this last peg upon which you would be glad to hang your forlorn hope, but it is better that the truth be told, though you do fail to establish a single point in this discussion. Let me give the whole truth about Voltaire which you but partially disclosed. Voltaire did not recant because he had changed his views or because he was afraid to die with his heresy still clinging to him. He was reared in the Catholic Church, and had never severed his connection with it, and in all he wrote against superstition he had to so write that if tried for heresy he could, like Queen Elizabeth of England, or Cervantes of Spain, make it impossible for men to show that there really was heresy in his writings. In those days to oppose Christianity was to incur the risk of the rack, the gallows or the fagot in this world, and an endless hell in the next. Voltaire was trained among the Jesuits, and he became a consummate master of their art, for he well knew that he wrote with the halter around his neck, and he had to launch his thunderbolts of sarcasm against the Church and the fathers with at least an appearance of outward respect for them and their dogmas.

It was because of this mental tyranny that Voltaire was compelled to die like a Jesuit. He wished to be buried as the other great men of France had been buried, and not as an outcast, which would have been the case had he persistently and outwardly maintained his heretical views. The

Abbé Gauthier confessed Voltaire and received from him a profession of faith, by which he declared he would die in the Catholic religion in which he was born. When this circumstance became known, it offended enlightened men more than it edified the devotees. The curate of St. Suplice ran to his parishioner (Voltaire) who received him with politeness and gave him, as was his custom, a handsome offering for the poor. But mortified that the Abbé had anticipated him, the curate pretended that he ought to have required a particular profession of faith, and an express disavowal of all the heretical doctrines which Voltaire had maintained. The Abbé declared that by requiring an abjuration of everything wrong all would be lost. During this dispute Voltaire recovered. Irene was played and the profession of faith was forgotten. But at the moment of his relapse the curate returned to Voltaire absolutely resolved not to inter him if he could not obtain the desired recantation. The curate was one of those men who are a mixture of hypocrisy and imbecility. He spoke with the obstinate persuasiveness of a maniac and the flexibility of a Jesuit. He wished to bring Voltaire to acknowledge at least the divine nature of Jesus Christ—a dogma he was more attached to than any other—and for this purpose he one day aroused him from his lethargy by shouting in his ear: "Do you believe in the divinity of Jesus Christ?" whereupon answered Voltaire: "In the name of God speak to me no more of that good man, but let me die in peace." Voltaire died on the 30th of May, 1778.

The curate was dissatisfied with his recantation — if recantation it can with any propriety be called — and declared that he was obliged to refuse him burial, but he was not authorized in this refusal, for according to law it ought to have been preceded by excommunication. He was buried at Secliers and the priests agreed not to interfere with the funeral. However, two pious ladies of distinguished rank, and very great devotees, wrote to the bishop

of Troyes to engage him in opposing the burial; but fortunately for the honor of the bishop, the letters did not reach him till after the funeral, and he consequently made no interference. It is no wonder that the Church hated Voltaire after his death as much as they had feared him while living, for according to their own statement he is now a saint in glory, and yet they admit that he died as he lived—a friend of Reason and the enemy of Superstition; for his last words were that he regarded Jesus—the man-god of the Church—only as a man.

Condorcet concludes his admirable Life of Voltaire with these words: "It ought not to be forgotten that Voltaire, when in the height of his glory, exercised throughout Europe a power over the minds of men hitherto unparalleled. The expressive words, 'The little good I have done is my best of works,' was the unaffected sentiment that held possession of his soul."

Thus let it stand forever recorded that Voltaire did not recant his anti-theological views, but that he made only a formal general confession to Abbé Gauthier simply to have an honorable burial. The great anxiety of Christian maligners to make it appear that the Sage of Ferney died a horrible death, imploring the pardon of God and Jesus, is thus effectually thwarted. It would be a matter of general congratulation could every Christian devotee from this time henceforth desist from placing himself in the ridiculous light of trying to show that Voltaire did what he certainly did not do. Lamartine pays the following eloquent tribute to Voltaire: "If we judge of men by what they have *done*, then Voltaire is incontestably the greatest writer of Modern Europe. No one has caused through the power of influence alone, and the perseverance of his will, so great a commotion in the minds of men. His pen aroused a world, and shook a far mightier empire than that of Charlemagne, the European empire of a theocracy. His genius was not *force* but *light*. Heaven destined him not to destry but to

illuminate, and wherever he trod light followed him, for Reason (which is light) had destined him to be first her poet, then her apostle, and lastly her idol."

I am glad you have the frankness to acknowledge that Paine did not recant on his death-bed, but died a firm Infidel as he had lived. In this respect you are far more honorable than your brethren of the clergy, who every year, for more than seventy-five years, have declared that he died denouncing his unbelief, and calling upon Jesus to save him. More lying has been done by the clergy of America in this one direction than they will ever be able to atone for. The story, however, about Paine's recanting is no more false than that about Voltaire's recanting. Your closing fling about Paine's *decanting* is rather characteristic of you, but you had better have omitted it. It may show a little wit, but it is devoid of truth. The calumnies that Paine was a drunkard are equally as false as that he recanted upon his death-bed. Both are the reiterated lies of Christian clergymen.

We come now to the consideration of the divinity of the Bible. Before it can justly be assumed to be divine, it must be shown to be superhuman. If there is nothing in it that man could not have written it is the height of absurdity to say that it is so grand that God must have written it. I asked you to give me some proofs of its being the work of God. You have failed to do so. It is impossible for you to give them. Like all other books in the world it is of human origin, and of human origin alone, and of rather low human origin at that. There is not a passage in it that a man of fair literary ability could not have written. There is nothing in it that proves a supernatural power. There is nothing in it worthy of the Supreme Power of the Universe.

I asked you to prove to me that there is a power above, outside of, or independent of the Universe. You did not attempt it, and it is doubtless well you did not, for it is

impossible for you to do it. I defy you to present the first item of real proof that such a power exists. As I said before, the Universe contains all substances, all matter, all forces, all existences. and outside of it or above it there can be nothing. If there is, I implore you to give me some proof of it. If you believe there is such a power, why can you not give your reasons for such belief? The Bible will not answer as proof for me. The men who wrote it knew no more about a supernatural power than we do at this day. In fact, they knew much less, for the Universe, in its infinitude, in its eternality, in its omnipotence, and in its omnipresence, was far less understood then than now.

I asked you to show me why, if the unknown writers of the Bible were controlled by God, they did not say so. There is scarcely a writer in the whole eighty books, including the apocrypha, who even claims that he had divine assistance, or that God either moved his hands or told him what to write. The writers did not claim that they were doing anything more than simply narrating the stories they were writing, employing their own language and stating it in their own way. If they were conscious that they were writing for God, or that he was controlling them, they ought at least to have told us so. I insist that the claim set up one thousand years after the books were written that God controlled the authors, is wholly unauthorized and utterly devoid of proof or of probability.

I asked you to show how, if even an individual received a revelation from God, and he repeated it to somebody else, it could be a revelation to a third person. You attempt to evade it by saying "the objection is as sophistical as it is old." Whether *old* or not, it does not affect its truth or reason. All truth is old. Your efforts to get over the difficulty by talking about a person writing historical facts that come to his knowledge, do not meet the case and are only mere subterfuge. If God spoke to Moses in an audible voice, or if he showed his face to him, or even his

back parts, it may have been very satisfactory to Moses, but the story that it was so is not worth a cent to you and me. If God revealed his back parts to Moses and Moses told of it, does that constitute a revelation to those he told it to or to you and me? Moses may have known how those back parts looked, but can you or I have the slightest idea what Moses really saw? Quibble as you will, Bro. Humphrey, a revelation to Moses was a revelation to nobody else in the world, and everybody has the right to believe Moses or to disbelieve him, according to the nature of the story he tells and the character for veracity which he maintained. As there is not a scintilla of proof that Moses wrote a word of all that is attributed to him, every individual has the right to form his own conclusion whether Moses was the writer or not. This is unfortunately another great defect in the Bible, the names of the writers even, are not given except in a very few instances, and the reader only has the guess-work of persons who knew nothing about who the writers were to guide him. A miserable foundation, truly, upon which to establish the divinity of the compilation.

While you take very little notice of the points to which I called your attention and carefully avoid them, you array numerically many imaginary objections, and it is amusing to peruse your efforts to set them aside. Your renewed attempt to show that the Bible is a scientific compilation, or that the Bible and science are in harmony, is simply laughable. Why, those old writers knew but little more about science than the Esquimaux or the Hottentots do. It might as truthfully be said that the gibberish of these about their gods and their devils is in harmony with science as that the tales about the exploits of the Jewish God are. In my sixth reply I examined at some length the science of the Bible, and it seems hardly necessary to repeat the arguments therein used. To me the assertion that the moon is made of green cheese is about as scientific as the yarn about the

earth, sun moon and stars being gotten up in six days, about the earth producing plants, herbs, grasses, shrubbery and forests, with fruits and seeds of each in perfection, before the sun was brought into existence; about man being fashioned out of the earth; about woman being made of a rib-bone; about water enough falling out of the atmosphere to raise the ocean all over the face of the earth five miles in height; that all the animals and insects of the varied climes of the earth, living on a great variety of food, could exist together in a close box for over a year; that that vast body of water, equaling nearly half the bulk of the earth, could find a place to go to; that seas and rivers divided and the waters piled up on either side like a wall; that a man was able to arrest the sun and moon in their courses for nearly the space of a day; of another man causing no rain or dew to fall upon the earth for over three years, or that life could exist so long on earth without it, and that at the expiration of that time he produced copious rains; that men were able to reanimate dead bodies; that men were able to soar bodily into the upper air, and survive there—all these and many other equally silly stories have about as much of the elements of science in them as of truth and good sense. It is only a marvel to me how a man of intelligence, like yourself, can believe such idle, senseless talk, and can gain your own consent to attempt to prove them true and that God busied himself in writing them. The only way I can account for it is that they belong to the system that your career and success in life depend upon, and that reason, truth, and common sense must be sacrificed to hold up those old fables and cause the masses to still accept them as truth. But your task is a laborious one. As intelligence gains ground, and as the principles of science are more and more understood, it will be more and more difficult for you to make sensible people accept and swallow such childish nursery tales.

In your every argument you seem to me to virtually

acknowledge that the Bible is a human production. You tacitly admit that it contains contradictions, and you apologize for it by saying that Gibbon also contains apparent contradictions. You do not deny that it contains coarseness, indelicacy, vulgarity, and obscenity, but you try to apologize for it by saying that the pagan bibles, and even Shakspere, contain some obscenity. Indeed, are those the best arguments you are able to advance in favor of the silly old Jew book? Can you do no better for it than to show that it is not very much worse than some other books that men have written? By such kind of arguments do you not practically acknowledge all that I have claimed—that it is a human production, and no more worthy the respect and veneration of mankind than any other book of equal antiquity? These arguments that the Bible compares with tolerable credit with other works proves to me that you really do not believe in its divinity, or that it deserves more consideration than other books produced in various parts of the world. Why should it? It does not treat upon any more elevated subjects; it teaches no better morals; it gives no better nor truer history; it contains no more beautiful poetry; it shows no more sympathy with the world of mankind; it imparts no more information; it tells no more about this world; it attempts to impart no more information about the future world, than hundreds of books that were written by people of very ordinary capacity.

Your effort to set aside the objection against the Bible that it is susceptible of a great variety of constructions and interpretations strikes me as being, like the rest of your arguments upon the same subjects, quite insufficient. A reasonable person must certainly admit that if the God of heaven and earth, the source of all knowledge, wisdom, power and love, should make up his mind to write a book and dedicate it to the inhabitants of the earth, he would couch it in such plain, unmistakable, unambiguous language that they could not by any possibility misunderstand it; that it would not be written in riddles and parables, and that it would not require five hundred thousand priests throughout Christendom to spend their lives in attempting to explain its hidden mysteries, its obscure meaning, its contradictions, and its ambiguity. He would not write it so that his children should be under the necessity of wrangling and quarreling and fighting century after century over its diverse interpretations and commentaries. He would not be likely to write in a language subject to mutation and change, the meaning of the words of which, as you show very clearly, have so changed since the book was written that the original signification is entirely lost. If God wrote that book for our use and benefit he did us great injustice to couch it in language that we do not understand, or that when it comes down to us is so changed and perverted that we are at a loss to know what the original meaning was. This is especially true if he has decided to torment us throughout eternity, or employ his devil to do it for him, because we do not comprehend and believe his obscure language, according to the whim he indulged at the time of writing.

You claim to regard it as no argument against the divinity of the Bible because it contains nothing new, and you even assume that it is an argument in favor of its divinity. You have peculiar modes of drawing inferences and building up your theories. I should arrive at different conclusions from yourself. If the Bible has nothing but what is found in other books, if it contains nothing new, it would argue that it was not a vital necessity to the race, that it was not superior to other productions, and certainly that it would not require an omnipotent God to produce it. There would seem to be just as much reason for claiming that the Divine Being is the author of other reproduced works as this. In fact, there is not a single argument in favor of God's being the author of the Jewish Bible that would not apply with about equal force to almost any other book.

You say "there must be something peculiar and unique about the Bible, since, wherever it goes, it gives a new impetus and direction to the human mind, and deflects the very currents of history." You have no warrant for making this assertion. The Bible has produced no such results. It has never exerted any marvelous influence. There is no proof that the Jewish Scriptures had an existence till a few centuries before the Christian era, and it was not long after they were adopted as a sacred canon before the Jewish nation was broken in pieces and scattered to the four winds. It was nearly three centuries after the origin of Christianity before the books of the New Testament were even known, and it was two or three centuries more before the canon was settled, and even down to Luther's time it was not fully settled. He did not accept the Epistle to the Hebrews, the Book of Jude, and the Book of Revelations. The influence that has been shed abroad in the nations that have acknowledged the Bible, has resulted from the advance of civilization and science far, far more than from any teachings the Bible contains. If the Bible contains little that is new how could it have an effect much more wonderful than the other books that contain the same or similar matter?

The Institutes of Menu, the teachings of Zoroaster, the Zend Avesta, the Vedas and Puranas, the Buddhistic Sacred Writings, the morals and teachings of Confucius, the Egyptian Sacred Writings, the doctrines of Pythagoras, the Philosophy of Socrates and Plato, the inculcations of Epicurus, Zeno, and Aristotle, as well as much other of the wise and sage instructions of ancient times, have wielded ten times the influence in the world that the Jewish scriptures have done, and you cannot truthfully deny it. After thousands of years the Bible is accepted by hardly one-tenth of the inhabitants of the earth, and that tenth part has been doing more fighting, killing and persecuting than all the rest of the world. Had you said that the Bible had resisted civilization, that it had been a source of contention and bloodshed, and that it had, in fact, been a curse to the world, you would have come much nearer the truth.

You are wrong in claiming that the Jewish Bible possesses superiority over the sacred books of other nations. Had I the space to spare, I could make copious selections from the Institutes of Menu, the Vedas, the Puranas of the Maharbharata, the Ramayana, the Bhagavad-Gita, the Zend-Avesta, the Shaster, the Buddhistic Sacred Scriptures, the Pymander of Egypt, the Moral Instructions of Confucius, the teachings of numerous Grecian sages and philosophers, the Koran of Mohammed, and much else that was written thousands of years ago, which in point of morality, spirituality, elevated thought, beautiful diction, and everything that goes to make up a high order of literature, are fully equal, if not superior, to the Jewish Scriptures, which are in many places so crude and objectionable. Some of the Hebrew poetry in the Bible is very fine, but by no means superior to the poetic productions of other nationalities which were wholly the work of human beings.

You are wrong, too, in supposing that there is no more obscenity in the Jewish Bible than in the bibles of other nations. A much larger percentage of low, vulgar allusions to sexual affairs, so far as my observation extends, is found in the Jewish Scriptures than in the sacred writings of any other nation. In the translations of no other bible that I have looked over have I found such filthy stuff as the incest committed by the drunken Lot and his daughters, the low, unnatural crimes of the Sodomites, the details of Jacob's connections with his wives and concubines, the story of Schechem and Dinah, the amours of Reuben and his father's concubine, the whoring of Judah and Tamar, the licentiousness of Mrs. Potiphar, the instructions about determining the virginity of young girls, the adultery of Zimri and Cozbi, the rules about who shall be admitted into the congregation of the Lord, the story of the sodomy of the Benjamites, the account of the Benjamites ravishing

over four hundred young females, the lustful story of David and Bathsheba, the rape of Amnon upon his sister Tamar, the story of Absalom holding connection with his father's concubine on the housetop in the sight of all the people, the story of Solomon and his thousand wives and concubines, the amorous Song of Solomon, the threat about spreading dung over the face and causing urine to be used as drink, and the mixing of cowdung and human excrement with bread, various stories of fornications, whoredoms, and filthiness, and more and more *ad nauseam*. In fact, there is not a book printed in the English language, except, perhaps, a few, the sale of which is a crime punishable with imprisoment, that contains so much coarseness, indecency, and obscenity, as this old Jewish Bible. It is really a blot upon the civilization of our times that such an objectionable publication should be offered for sale, and more especially, that the children of the country should be compelled to use it as a reading-book in schools. It helps the case very little to say that there are other books containing something of a similar character. If God must be as bad as, or worse than other obscene writers, I wish to cast my vote against his writings being recognized as authoritive, or even as worthy to be placed before the rising generation of our land.

You have the courtesy and mildness to say "Some fool has collected and collocated a lot of passages and called them 'Self-Contradictions of the Bible.'" This is harsh language to apply to a gentleman who has correctly quoted certain passages of Scripture and arranged them side by side, without a word of comment, giving the reader the choice to draw his own inferences as to whether they are contradictory or not. If a man who faithfully quotes passages from that book classifies and arranges them without putting in any of his own comments, is a *fool*, what a consummate fool that man must be who swallows every word the book contains and swears it is the word of God, and

was written out by his divine hand, and that all the absurd, impossible stories it contains are as true as the eternal hills are firm! This last fool is much the most foolish, and by far the most hopeless in his folly. According to your argument, any man who quotes Bible language as showing its character and meaning is a *fool*, and come to think of it, I don't know but there is a shade of truth in your assertion. Perhaps few things more foolish are done than to quote passages and texts from the old Jewish book with the least idea that it is the language or sentiment of the Great and Eternal Ruler of the Universe.

But in the matter of "Contradictions," are there none in the Bible? Let us take up a few that that "fool" has "collected and collocated," that our readers may judge whether he is wholly a fool, and whether these contradictions are real.

In Gen. i, 31, it says: "And God saw everything he had made, and behold it was very good." In Gen. vi, 6, it says: "And it repented the Lord that he had made man in the earth, and it grieved him at his heart." Is there any contradiction there? Was God in precisely the same mood on both occasions?

In 2 Chron. vii, 12, 16, it says the Lord came unto Solomon by night, after the latter had built the temple, and said: "For now have I chosen and sanctioned this house, that my name may be there forever; and mine eyes and my heart shall be there perpetually." In Acts vii, 48, it says: "Howbeit the Most High dwelleth *not* in temples made with hands." Is there any contradiction in these passages?

In Ex. xxxiii, 23, it tells how God showed his back parts to Moses. In the eleventh verse of the same chapter it describes how God and Moses talked together "face to face as a man speaking unto his friend." In Gen. xxxii, 30, Jacob says: "I have seen God face to face, and my life is preserved." In Exodus xxiv, 9, 10, 11, it describes how

Moses, Aaron, Nadab and Abihu and seventy of the elders of Israel went up to the Mount and saw the God of Israel. . . . On the other hand, in John i, 18, it says: "No man hath seen God at any time." In John v, 37, it says: "Ye hath neither heard his voice at any time, nor seen his shape." In Exodus xxxiii, 20, it says; "Thou canst not see my face, for there shall no man see me and live," and in 1 Tim. vi, 16, it says expressly, in speaking of God, "Whom no man hath seen nor can see." Is there the slightest shade of contradiction in these passages? and is it only fools who can see it?

In Deut. xxxii, 4, it says that God is a God of truth and without "iniquity, just and right is he." In James i, 13, it says, "God cannot be tempted with evil, neither tempteth he any man." But in Isaiah xlv, 7, it says, "I make peace and create evil. I, the Lord do all these things." In Amos iii, 6, it says, "Shall there be evil in a city and the Lord hath not done it?" and in Ezek. xx, 25 it says, "Therefore, I gave them also statutes that were not good, and judgments whereby they should not live." Is there any want of harmony between these passages? Do they read precisely alike?

In Mat. vii, 8, it says, "Every one that asketh, receiveth, and he that seeketh findeth." In Prov. viii, 17, it says, "Those that seek me early shall find me." In Prov. i, 28, it says, "Then shall they call upon me, but I will not answer; they shall seek me early but shall not find me." In Isaiah i, 15, it says, "When ye spread forth your hands I will hide mine eyes from you; yea, when ye shall make many prayers, I will not hear." In Psalms xviii, 41, it says, "They cried, but there was none to save them; even unto the Lord, but he answered them not." Is there not a wonderful unison of sentiment and promise in these passages? Could anybody but a fool see any disagreement in them?

In Rom. xv, 33, and 1 Cor. xiv, 33, it says God is a God of peace, and that he is not the author of confusion but peace.

But in Ex. xv, 3, Is. li, 15; Psalms cxliv, 1, it says, "The Lord is a man of war. He is called the Lord of Hosts," and that he "teacheth my hands to war and my fingers to fight." In many other parts of the Bible he is made to take great pleasure in war and bloodshed, and in leading armies to a bloody conflict. Is it not curious to see how completely these passages of the Word of God run together in perfect accord?

In James v, 11, Lam. iii, 33; 1 Chron. xvi, 34, Ezek. xviii, 32 Psalms cxlv, 9; 1 John iv, 16, and numerous other passages, it is said that God is love, that his mercy endureth forever, that he doth not willingly afflict and grieve the children of men, that he hath no pleasure in the death of him that dieth, that he is good to all, and that his tender mercies are over all his works, and much more in the same line; while in Jer. xiii, 14, Deut. vii, 16; 1 Sam. xv, 2, 3; 1 Sam. vi, 19, Deut. iv, 24, Josh. x, 11, and many similar passages, it is said that God will not pity nor spare, nor have mercy, but will destroy his people; that he should deliver people to be consumed without pity, that he commanded that Amalek be smitten and utterly destroyed, and spared not, but to slay man, woman, child, and suckling; that God is a consuming fire, and that he cast down stones out of heaven and killed lots of his own offspring. Cannot a man who is not a fool see a beautiful agreement in these diverse passages?

In Psalms ciii, 8, and xxx, 5, does it not say that God is "merciful, gracious, slow to anger and plenteous in mercy, and that his anger "endureth not a moment;" while in Num. xxxii, 13, Num. xxv, 4, Jer. xvii, 4, Psalms vii, 11, Ex. iv, 24, it states how God's anger was fearfully kindled; that he commanded that the heads of the people who had been beheaded be taken and hung up in the sun that the fierce anger of the Lord might be turned away, that the fire of his fierce anger should burn forever, that he was angry every day, that he sought on many occasions to kill people,

and much more of the same character. Is here not a most lovely and heavenly agreement?

In Ex. xxix, 36; Lev. xxiii, 27; Ex. xxix, 18; Lev. i, 9, God commands burnt offerings and delights in them, says they are a sweet savor unto him, and all that, while in Jer. vii, 22; Jer. vi, 20; Ps. i, 13, 14; Is. i, 13, 11, 12, he says he did not command burnt offerings, that they were not acceptable nor sweet to him, and that he was full of burnt offerings of rams and the fat of fed beasts; that he delighted not in the blood of bullocks, or of lambs, or of he-goats, and he even coolly asked the people who had required sacrifices at their hands. Is not such harmony perfectly delightful to the sainted clergy who despise the poor *fools?*

In Deut. xii, 30, 31, God discountenanced and forbade human sacrifices, while in Lev. xxvii, 28, 29; 2 Sam. xxi, 8, 9, 14; Gen. xxii, 2, and Judges xi, 30–39, is not the practice approved and commanded? More harmony and consistency!

In James i, 13, it says God "tempts no man," while in Gen. xxii, 1; 1 Sam. xxiv, 1; Job ii, 3; Jer. xx, 7, and many other passages, it says God tempted Abraham, that he tempted David, that he deceived Jeremiah and was himself tempted of Satan. Of course this is perfect harmony to all but fools.

In Num. xxiii, 19, it says God cannot lie, while in Jer. iv, 10; xiv, 18; 2 Thes. ii, 11; 1 Kings xxii, 23; Judges ix, 23; Ezek. xiv, 9, and elsewhere, it declares that God deceived the people, that he sent strong delusions that his people should believe a lie, that he put a lying spirit into the mouths of his prophets, that he sent an evil spirit, that he deceived the prophets, etc., etc. How blessed it is to find perfect harmony in the "Holy Scriptures"!

It is easy to show, by quoting conflicting passages, that God not only commanded robbery but forbade it; that he sanctioned, approved and commanded lying, and also prohibited it; that he commanded men to kill and not to kill; that he said blood-shedders should die and that blood-shedders should not die; that the making of images was commanded and forbidden; that he commanded and prohibited slavery; that improvidence was enjoined and condemned; that anger was approved and that anger was disapproved; that good works should be seen of men and that good works should not be seen of men; that judging others was forbidden in one place and commanded in another; that non-resistance was both enjoined and disapproved; that public prayer was both sanctioned and condemned; that importunity in prayer is commanded in one part and forbidded in another; that the wearing of long hair by men is sanctioned in one place and condemned in another; that circumcision is commanded in one place and condemned in another; that the Sabbath is instituted in one place and repudiated in another; that baptism is commanded in one instance and not commanded in others; that every kind of animals is allowed for food in one place and many kinds forbidden in others; that the taking of oaths is sanctioned in one place and forbidden in others; that marriages are approved in some instances and condemned in others; that adultery is both sanctioned and condemned; that hatred of kindred is both enjoined and condemned; that woman's rights are both denied and affirmed; that obedience to masters is both commanded and countermanded; that there is an unpardonable and that there is no unpardonable sin, and much more in keeping. Now you will doubtless still insist that there is not the least contradiction in all these instances, except in the minds of fools, and I insist that he must be a fool who cannot readly perceive them.

Among the historical statements of the Bible there is frequently as much agreement as in the doctrinal which we have been glancing it. We will take a peep at a few of the large number: In Gen. i, 25, 27 it says that man was created after the other animals; while in the next chapter,

verses 18, 19, it says he was created before the animals. Could both ways be stated without a contradiction?

According to Gen. viii, 22, seed-time and harvest were to never cease, but according to Gen. xli, 54–56 and Gen. xlv, 6, seed-time and harvest did cease for seven years. This would seem to be a contradiction, but only to fools.

In Ex. iv, 21, and Ex. ix, 12, it says God hardened Pharaoh's heart; but Ex. viii, 15, says Pharaoh hardened it himself. Of course both are correct; no contradiction here.

In 2 Sam. xxiv, 1, it says the anger of the Lord was kindled against Israel, and he moved David against them to say, Go number Israel and Judah. In 1 Chron. xxi, 1, in narrating the same event, it says, "And Satan stood up against Israal and provoked David to number Israel." Can you see any signs of a contradiction here? Are both statements true? Are, then, Satan and God the same individual?

In Mat. xi, 14, it says that John the Baptist was the Elias which was to come; but in John i, 21, it says directly to the contrary. A divine agreement.

According to Mat. i, 16, the father of Joseph, Mary's husband, was Jacob; while in Luke iii, 33, it says it was Heli. It only needs a little faith and godliness to see the perfect agreement in these two statements.

In Matt. ii, 14–23, it says the infant Jesus was taken into Egypt, while in Luke ii, 22, 39, it states that he was not taken into Egypt. More agreement.

According to Mark i, 12, 13, Jesus was tempted in the wilderness forty days and nights, but according to John ii, 1, 2, nothing of the kind took place. How harmonious! It must be divine!

According to Matt. v, 1, 2, Jesus preached his first sermon on a mount, but according to Luke v, 17, 20, it was on a plain. It must have been both ways.

By Mark i, 14, John was in prison when Jesus went to Galilee, while by John i, 43, and John iii, 22–24, John was not in prison at that time. Beautiful consistency!

According to Matt. xx, 30, two blind men besought Jesus to have mercy on them, and called him the son of David, while by Luke xviii, 35, 38, it was but one man. Of course both statements are true.

In Matt. viii, 28, it says two men coming out of the tomb met Jesus, while Mark v, 2, says it was but one man. Do one and two in Christian theology mean the same as one and three do?

According to Mark xv, 25, Jesus was crucified at the third hour, but John xix, 14, 15, says it was the sixth hour. Probably three hours is not much of a mistake for Deity to make.

According to Matt. the two thieves reviled Jesus, while according to Luke it was but one. The exactness of the divine author is reassuring indeed.

Matthew (xxvii, 34) says vinegar with gall was given Jesus to drink on the cross; but Mark (xv, 23) says it was wine mingled with myrrh. Both true of course. God undoubtedly knew what he was talking about.

John (xiii, 27) says Satan entered into Judas while at supper, but Luke (xxii, 3–7) says it was before supper. Which of them saw the entrance made?

Matthew says (xxvii, 3) that Judas returned the thirty pieces of silver, but in Acts i, 18, says he did not return the money but invested it in real estate. Of course both were correct.

Matthew says Judas hanged himself, while in Acts it says he fell headlong and burst asunder and all his bowels gushed out. In an ordinary newspaper account of a similar catastrophe a reporter would not be allowed to make such a blunder; but God, in getting up statements, is not governed by any ordinary rules of accuracy. The statement in Acts is not credible. Judas might have fallen headlong, but he would hardly burst asunder and all his bowels gush out. When men fall from house-tops and other heights, and suddenly kill themselves, they do not burst asunder,

nor do their bowels all gush out. Still, God ought to know how to report the case, and both ways must be true. Perhaps Judas hung himself first, and the rope breaking suddenly, he fell very heavily and burst asunder and all his bowels gushed out. It is probable he did not survive the injury.

John (xx, 1) says but one woman came to the sepulchre; but Matthew (xxviii, 1) says there were two; but Matthew was liable to stretch things a little, and perhaps his statement should be discounted about one Mary. But no, that will not do. It is the Word of God, and it must be correct. The heavenly harmonies must not be disturbed. Mark (xvi, 1) says there were three of the women, while Luke has it that there were five or six. This beats the celebrated "crow" story; but the correctness of the four different statements can be doubted only by fools; a few women more or less make but little difference.

Matthew says the women came at sunrise, but John says it was before sunrise and while it was yet dark. As neither of them were there, perhaps they should not expect to agree to within hour or two.

Luke says two angels were seen at the sepulchre, but Matthew shrinks the number and says it was but one angel. John and Mark say the one angel, and the two angels were seen within the sepulchre, but Matthew insists that it was without the sepulchre, for he rolled back the stone and sat upon it. These little discrepancies of course are not essential. They must all be accepted as the exact truth.

Matthew and Luke say the women went and told the disciples about the resurrection of Jesus, but Mark says they said not a word about it to anybody. Of course you can see nothing but perfect agreement here.

Mark and John say Jesus appeared first to Mary Magdalene only. Matthew says he appeared to the two Marys, while Luke says he appeared to neither of the Marys. A godly man can see that all of these statements must be true.

According to Mat. xii, 40, Jesus was to be three days and three nights in the heart of the earth, but, according to the testimony of the other evangelists, he was in the sepulchre but two nights and one day. The agreement here is again perfect. Possibly Jesus found the heart of the earth so intensely hot that one hour counted for two, and thirty-six were the same as seventy-two. It must all be correct, by some process of reasoning.

In Acts i, 8, 5, and ii, 1, 4, it says the Holy Ghost was bestowed at Pentecost, while John says it was bestowed before Pentecost (xx, 22). As the Holy Ghost is rather an uncertain quantity, perhaps we ought not to expect that all accounts of him will perfectly agree.

According to Matthew, the disciples were commanded, immediately after the resurrection, to go into Galilee, while according to Luke, they were at the same time commanded to tarry at Jerusalem. But it is only fools that will mind these apparent contradictions.

According to Luke and John, Jesus first appeared to the eleven in a room in Jerusalem, while, according to Matthew, it was on a mountain in Galilee. This discrepancy is only apparent; the real harmony is deific. When a slight allowance is made for Matthew, who sometimes told the truth by accident, the agreement is truly wonderful.

According to Acts i, 9, 12, Jesus ascended from Mount Olivet. According to Luke (xxiv, 50, 51) he ascended from Bethany. According to Mark (xvi, 14, 19) he went up in the presence of his disciples as they *sat at meat* in a room; while Matthew does not say any thing about his going up at all. It is almost a wonder he did not have the ascension made feet foremost. Who can doubt that God wrote these different accounts? Probably if there had been a few more "Evangelists" to write up the wonderful affair, not only Jesus but all his disciples would have "gone up," and never been heard of more. Many evangelists are "going up," even at the present day.

In Acts ix, 7, we learn that Paul's attendants stood speechless, hearing a voice, but seeing no man. In Acts xxii, 9, it says they heard not the voice, and in chap. xxvi, 14, instead of saying they *stood*, it says they *fell* to the earth. Possibly the Great Being who instructed the writers forgot just how it was.

It is generally understood that Abraham had two sons—one by his wife Sarai, named Isaac, and one by his handmaid, or concubine, Hagar, named Ishmael—but in Heb. xi, 17, it speaks of Isaac as Abraham's "*only* begotten son." Perhaps Ishmael was not begotten. He might have been a divine bastard, like Christ.

According to Gen. xxi, 2, and Rom. iv, 19, Abraham begot his son Isaac when a hundred years old, by the assistance of God, but after "getting the hang of the business," he was afterwards able to get six more children without any particular help from the Divine Power, notwithstanding his great age. "Never to old to learn."

By Gen. xiii, 14, 15, and xvii, 8, and many other passages we learn that God promised the land of Canaan to Abraham and his seed forever, but according to Acts vii, 5, and Heb, xi, 9, 13, Abraham never so much as set a foot on it, and the promise was never fulfilled. "A bad promise is better broken than kept."

According to 2 Chron. xxii, 1, Ahaziah was the youngest son of Jehoram, while by 2 Chron. xxi, 16, 17, we learn it was not so. Those who pay their money (to the preachers) can take their choice.

By 2 Kings, viii, 17, 24, 26, we learn that Ahaziah was twenty-two years old when he began to reign, being eighteen years younger than his father; but by 2 Chron. xxii, 1, 2, we learn still further that Ahaziah was forty-two years old when he began to reign, two years older than his father. Probably according to theological science a man may be a few years older than his father. At all events,

the little difficulties should not be questioned. "All things are possible with God."

When David numbered the people, according to 2 Sam. xxiv. 9, there were 800,000 of Israel and 500,000 of Judah; while according to 1 Chron. xxiv, 10, there were 1,100,000 of Israel and 470,000 of Judah—a difference of only 300,000. But God did not have the advantage of a common-school education, hence these discrepancies—apparent only to the poor fools who have not studied divine mathematics in a theological seminary. There is nothing like divine exactness. We always know what to depend upon when we read a book that God wrote with his own finger. In point of reliability and mystery it is on a par with boarding-house *hash*.

According to 2 Sam. x, 18, David, on a certain occasion, slew 700 Syrian charioteers; but according to 1 Chron. xix, 18, it was 7,000 Syrian charioteers. Probably the latter are David's own figures, but both must be true. There can not be an error in that Great Book.

By 1 Sam. xxiv, 24, we learn that David paid fifty shekels of silver for a certain threshing-floor; but 1 Chron. xxi, 25, it says he paid six hundred shekels of gold. This was too much—don't believe David paid it. Divinity must have been mistaken. He ought to be reasonable, at any rate.

According to 1 Sam. xvii, 4, 50, we find that it was David who slew Goliah; but by 2 Sam. xxi, 19, we further learn that it was Elhanan who slew the giant. The words, "the brother of," are not in the original, but were supplied by the translators to avoid a contradiction. They should have played that card much oftener, if they meant to reconcile all the discrepancies.

In the speculative doctrines there is little better agreement between the various parts of the book. For instance, Jesus said his mission was peace and he also said it was not peace; that he was all-powerful and that he was not all-powerful; that he was equal with God and that he was not

equal with God; that he did receive testimony from men and that he did not receive testimony from men; that his witness was true and that it was not true; that it was lawful for the Jews to put him to death and that it was not lawful; that children are punished for the sins of their prsents and that they are not so punished; that man is justified by faith alone and that he is not justified by faith alone; that it is possible to fall from grace and that it is not possible to fall from grace; that no man is without sin, and that Christians are not sinners; that there is to be a resurrection of the dead, and that there is to be no ressurrection of the dead; that rewards and punishments are bestowed in this world, and that they are not bestowed in this world; that annihilation is the portion of all mankind, and that endless misery is the fate of a large part of the race; that the earth is to be destroyed, and that the earth is never to be destroyed; that no evil shall happen to the godly, and that evil shall happen to the godly; that worldly good and prosperity is the lot of the godly, and that worldly misery and destitution is the lot of the godly; that worldly prosperity and blessing is a reward for righteousness, and that worldly prosperity is a curse and a bar to future rewards; that the Christian's yoke is easy and that it is not easy; that the fruit of God's spirit is love and gentleness, and that the fruit of God's spirit is vengeance and fury; that prosperity and longevity are enjoyed by the wicked, and that they are denied to the wicked; that poverty is a blessing, and that riches are a blessing—also, that neither poverty nor riches is a blessing; that wisdom is a source of enjoyment, and that it is a source of vexation, grief and sorrow; that a good name is a blessing, and also that a good name is a curse; that laughter is commanded and that it is condemned; that the rod of correction is a remedy for foolishness, and that there is no remedy for foolishness; that temptation is to be desired, and that it is *not* to be desired; that prophecy is sure and that it is *not* sure; that man's life was to be one

hundred and twenty years and that it was to be but seventy years; that miracles are a proof of divine mission, and that they are *not* a proof of divine mission; that Moses was a very meek man, and that he was a very cruel man; that Elijah went up bodily through the air into heaven, and that Christ was the only one who had thus ascended into heaven; that all the Scriptures are inspired, and that some Scripture is not inspired (to which opinion I decidely incline); that servants are taught to obey their masters, and also that they are to be the servants of no man; again, that they should be subject to their masters with all fear—not the good and gentle alone, but also to the froward—and that they should worship the Lord God, and *him only should they serve;* that those who blaspheme against the Holy Ghost have never forgiveness, and that all that believe are justified from *all* things; that Jesus and his father were equal, or one, and that the Father was greater than he. It is said that Jesus was the Prince of Peace, and again, that he did not come to bring peace but a sword; that God is a jealous God, visiting the iniquities of the fathers upon the third and fourth generations, and that the son shall *not* bear the iniquity of the father; that there is not a just man upon the earth that doeth good and sinneth not, and that he that committeth sin is of the Devil.

And thus that perfect divine book, direct from the mansions of bliss, goes on almost interminably on both sides of almost every subject that may be named. I could cite many more positive contradictions, but perhaps I have named enough to satisfy our readers that the book is full of palpable incongruities, if I cannot satisfy you of the fact. They may see, too, that the man who arranged them without a word of comment was not necessarily a fool, and that the foolishness consists in believing that such a mass of contradictions and absurdities are an emanation from the great source of truth, harmony, and intelligence. The marvel is how so intelligent a man as yourself can believe

that the old book had any higher origin than the minds and hands of men, and that you can so easily see the hand and intellect of a God in it. I would repeat, that the absurdity of ascribing to a superhuman power a book, or a collection of books, that most assuredly are not superior to human production almost transcends comprehension. If the Jewish Scriptures, with all their foibles, contradictions, absurdities, and senselessness, is the best their God can do in getting up a book, he certainly is not a success in that line, and had better give his attention to killing people, conducting wars, etc., and leave book-making to those who possess a greater degree of skill in that direction than himself. Can you possibly believe that a being who could speak into existence the earth, the sun, the solar system, and the entire Universe, with its constellations of suns and stars and its vast congeries of constellations, causing all to move together in wonderful beauty and harmony; who was also able to organize and perfect the equally wonderful microscopic world—the vast kingdom of minute, invisible animation—the infinitesimal leviathans that disport in a drop of water, and the herds of inconceivably small animals that feed upon a single leaf, all the systems and grades of life being conducted with consummate skill—could not produce a more perfect book than the Jewish Bible? If that is the best that such a Deity can do in book-making, had I his private ear I would say, "Confine yourself to world-making, to devising the various systems of vegetable and animal life, but don't try again to write a book. It does you great discredit."

As serious as the subject is, I can hardly help being amused at your efforts in trying to extricate your Bible God from the odium connected with the villainous slaughter of the Midianites, and I cannot understand how so amiable and peaceable a man as yourself can apologize for and justify such a murderous, cruel and damnable transaction. Can it be possible that you can think that the adultery of

the Hebrew Zimri with the Midianitish woman Cozbi, or even that a thousand such instances would justify the plundering, despoiling, robbing, massacring and exterminating an entire peaceful nation, or five nations rather, for they had five kings? It would seem that the Midianites were eminently a peaceful, agricultural people. They seemed not to understand the arts of war, for they appeared to fall an easy prey to the twelve thousand red-handed murderers that Moses sent over to slaughter them, and they seemed so incapable of self-defence that they killed few or none of the brigands that despoiled them. That the Midianites were an agricultural people is evident from their great herds of sheep, cattle and asses. They were just such prey as the Jews and their blood-thirsty God were partial to.

Of all the murderous details of which history informs us, there is nothing so utterly monstrous and cruel as the treatment of the Midianites by God's chosen people. The males were all put to the sword, in the first place, and all their wealth, their jewels, their wearing apparel, their 675,000 sheep, 72,000 beef cattle and 61,000 asses were stolen They then burnt their cities, their goodly castles, despoiling their homes and spreading devastation over the entire country. The robbers, it seems, possessed a moiety of humanity, and saved the women and children alive, but when that man of God, Moses, learned this, he flew into a rage, shrieking out in demoniac rage, "Have ye saved all the women alive? Kill every male among the little ones, and kill every woman that hath known man by lying with him, but all the women-children that have not known man by lying with him, keep alive for yourselves." Was ever any order from any tyrant or murderer so merciless, so cruel, so monstrous? And that devilish order was carried out. From fifty thousand to one hundred thousand—as near as can be estimated—of women and male babies were murdered in cold blood in the sight of the young girls who had never laid with man, and thirty-two thousand of the

latter were turned over for the indulgence of the base, lustful passions of the men who had murdered their fathers, their mothers and their little brothers. O, was anything ever so shocking, so villainous? Did devils ever do anything so bad as this? Were Turks or savages ever so lost to every fine feeling of the human heart? And yet the Rev. G. H. Humphrey—a professed follower and teacher of the meek and lowly Jesus—stands up in this day of culture, civilization and refinement and attempts to justify this most abominable and damnable business! I am truly sorry that he has espoused a religion that makes it necessary for him to do a deed so abhorrent to every noble feeling and sympathy of his nature. Good grounds had Theodore Parker for saying to an orthodox clergyman, "My friend, your God is my Devil." If there was nothing else vile and abhorrent in that old book, the thirty-first chapter of Numbers is alone sufficient to eternally damn the compilation in the eyes of every kind-hearted, just and sympathizing man in the world, and to cause him to contemplate with perfect abhorrence a being capable of ordering and approving such a bloody, diabolical piece of business. I never will love nor worship such a monster, and it is only a wonder to me how any good man or woman possibly can.

Among the great objections that the Hebrew Scriptures should be accepted as the infallible word of God is the monstrous, unlovable character it gives to that being. By the chapter just referred to (Num. xxxi,) we get a vivid and, in fact, a lurid picture of him, and, as I remarked, it constitutes him a fiend incarnate. There are other parts of the Bible not much behind in painting him as a most grotesque and horrible monster. Let me quote a few passages. "Smoke came out of his nostrils, and fire out of his mouth, so that coals were kindled by it" (2 Sam. xxii, 9). "He had horns coming out of his hands, and these were the hiding of his power" (Hab. ii, 4). "Out of his mouth went a sharp two-edged sword" (Rev. i, 16). "Out of his mouth goeth a sharp sword" (xix, 15). "The Lord shall roar from on high. He roareth from his habitation. He shall shout as they that tread the grapes" (Jer. xxv, 30). "He awakened as one out of sleep, and shouteth like a man drunken with wine" (Ps. lxxviii, 65). "In his anger he persecuted and slew without pity" (Lam. iii, 45). "His fury is poured out like fire, and the rocks are thrown down by him" (Nah. i, 6). "He became angry and swore" (Ps. xcv. 11). "He burns with anger; his lips are full of indignation, and his tongue as a devouring fire" (Is, xxx, 27). "He is a jealous God" (Ex. xxxiv, 14). "He stirred up jealousy" (Is. xiii, 13). "He was jealous to fury" (Zach. viii, 2). "He rides upon horses" (Hab. iii, 8). "He cried and roared" (Is. xlii, 13). "He laughs in scorn" (Ps. ii, 4). "The Lord is a man of war" (Ex. xv, 3). "His anger will be accomplished, and his fury rest upon them, and then he will be comforted" (Ezek. v, 13). "His arrows shall be drunken with blood" (Deut. xxxii, 42). "He is angry with the wicked every day" (Ps. vii, 11). "They have moved me to jealousy; I will provoke them to anger. . . A fire is kindled in mine anger, and shall burn unto the lowest hell. I will heap mischief upon them; I will spend my arrows upon them. . . They shall be burnt with hunger and devoured with burning heat, and with bitter destruction. I will also send the teeth of beasts upon them, with the poison of the serpents of the dust. The sword without and terror within, shall destroy both the young man and the virgin, the suckling also, and the man of gray hairs" (Deut. xxxii, 21–25). "If I whet my glittering sword, and my hand take hold on judgment. I will render vengeance to mine enemies" (Deut. xxxii, 41). "The Lord said I will be a lying spirit in the mouths of all his prophets" (1 Kings, xxii, 22). "The Lord hath put a lying spirit in the mouths of all his prophets" (1 Kings, xxii, 23). "I frame evil against you, and devise a device against you" (Jer. xviii, 11). "I will laugh at your calamity, and mock when your fear cometh" (Prov.

latter were turned over for the indulgence of the base, lustful passions of the men who had murdered their fathers, their mothers and their little brothers. O, was anything ever so shocking, so villainous? Did devils ever do anything so bad as this? Were Turks or savages ever so lost to every fine feeling of the human heart? And yet the Rev. G. H. Humphrey—a professed follower and teacher of the meek and lowly Jesus—stands up in this day of culture, civilization and refinement and attempts to justify this most abominable and damnable business! I am truly sorry that he has espoused a religion that makes it necessary for him to do a deed so abhorrent to every noble feeling and sympathy of his nature. Good grounds had Theodore Parker for saying to an orthodox clergyman, "My friend, your God is my Devil." If there was nothing else vile and abhorrent in that old book, the thirty-first chapter of Numbers is alone sufficient to eternally damn the compilation in the eyes of every kind-hearted, just and sympathizing man in the world, and to cause him to contemplate with perfect abhorrence a being capable of ordering and approving such a bloody, diabolical piece of business. I never will love nor worship such a monster, and it is only a wonder to me how any good man or woman possibly can.

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i, 26). "I myself will fight against you with an outstretched arm, even in anger, and in fury, and in great wrath" (Jer. xxi, 5). "He reserveth wrath for his enemies" (Nah. i, 2).

Hundreds of similar passages from the Bible might be cited, were it necessary, to show the malicious, vindictive, and merciless character of Jehovah, whom we are commanded to love as a being of transcendent excellence, goodness, and love. Such an idea of God could only be devised by cruel, barbarian minds, and it cannot be natural and easy for refined and intelligent people to love and worship such a monster. Truthfully did Ingersoll exclaim: "*There can be little liberty on earth while men worship a tyrant in heaven.*"

It is a consoling view in considering the Bible character of God that the picture drawn of him there must not be regarded as the true one. The crude and undeveloped race of men have been making gods for many thousand years, and they have all made their gods after their own models. Warlike, fighting nations have devised warlike and fighting gods. Peaceful and quiet nations have had peaceful and quiet gods. As the Jews have been regarded as one of the meanest nations of men, in some respects, that ever had an existence, it is perhaps not strange that their God should be one of the meanest and most blood-thirsty that has been heard of on the earth. This is strictly true. Take all the gods of pagandom—horrible as many of them were—and roll them all into one, and they would not, in point of maliciousness, blood-thirstiness, vengeance, petulence, anger, unreasonableness, vindictiveness, selfishness, injustice, and all the attributes that are horrible and detestable equal old Jehovah, the God of the Jews. Probably the most unfortunate thing that ever befel the people of Christendom was the adoption of Jehovah and the abhorrent system of theology connected with him.

It is becoming more and more evident that God—whatever the word may mean—is wholly a creation of the human brain. Every man gets him up according to his own fancy. There are no two persons who have the same conceptions of God; and it is amusing to listen to the varied and ever-varying, wild, crude, and incongruous conceits about God that different persons will present you. Nobody that lives knows anything about God. Nobody that ever has lived knew anything about him. All that anybody knows he imagines from what somebody else told him, and the one who told him got it from somebody else who knew less, if possible, upon the subject than he knew himself. This shadowy conception that such a God has ever written a book, and embarked in the publishing business, is one of the wildest vagaries that has ever seized the human mind.

I regard the belief in gods as wholly unfounded and unwarranted. This belief dates back into man's crude and unprogressed condition, when demons, satyrs, gnomes, genii, hobgoblins, furies, fairies, naiads, byaderes, and all the monstrosities of that class were supposed to walk the earth, but not one of whom was ever seen or known, save in the distempered minds of ignorant and superstitious men and women. The belief in gods has, in fact, been the grand central superstition of all the superstitions in the world. It has dragged poor humanity down into the chilly damps and mouldy fogs of mysticism and ignorant credulity more than all the other beliefs man has hugged to his heart, and the Jewish Bible has wielded a great and injurious influence in this direction. The gods have done nothing for man save make him a slave to a designing priesthood, who pretend to interpret and declare his will. Had man depended less upon gods, and more upon himself, it would have been greatly to his advantage.

The following remarks from a sermon by Henry Ward Beecher are to the point and worthy of attention: "Nobody can see God. He is to everybody but an idea. It is an idea, too, which we fashion in our own mind and project into some external form, for every man in this life

must put into form anything which he distinctly conceives of. The mode of forming that idea makes the difference between barbarians, semi-civilized and civilized men all the way up. *All form the God they worship;* some by one method and some by another. Some with higher materials, representing the elements of thought and beauty—that is the Greek; some with moral qualities and dispositional affections representing the true Christian conception of God, not magisterial, but paternal, as if paternity itself was the highest conception of which the human mind is capable, as if, under the element of divine paternity, justice, power and law rank themselves as subordinate, love being the highest, and parental love the noblest conception, and all moral quality, inhering in the supreme, superlative idea of love—an idea yet struggling for birth into human light, not yet born or grown. If we could throw upon a screen, as objects in science are thrown and magnified, the real conception which a Christian man forms of God, it is not probable they would come nearer together than the generic. Specifically they would differ from one another, as one man differs from another. This Being is represented to us as compassing the Universe—as having scope that is simply immeasurable. The element of time, as well as scope of being, must needs belong, and does belong to our inherent conception of God."

I must confess to you that the picture you draw of an affectionate mother whipping her offspring with such unnatural severity as to make it shriek and writhe with agony, as an excuse for the still greater torment, which you fain believe your God inflicts upon his offspring, almost shocks my finer sensibilites. Can you for a moment see anything in such cruelty and severity commendable in a parent? Is such a government your highest ideal of love and affection? Can you indeed respect a parent or a Heavenly Father who finds an excuse for beating unmercifully or torturing endlessly his own flesh and blood, the children

of his own begetting? By far do I prefer the sentiments of Ingersoll, whom you seem to so greatly dislike. In a late lecture he said: "What right have you to tyranize over a child? I have very little respect for a man that cannot govern his child without brute force. Think of whipping children! Why, they say that children tell lies. Suppose a man who is as much larger than you are larger than a five-year old child, should come to you with a pole in his hand, 'Who broke that plate?' you would tremble, your knees would knock together, and you would swear you never saw it, or it was cracked when you got it. Think of a member of the Exchange whipping one of his children for prevaricating! Think of a lawyer beating his own flesh and blood because he had evaded the truth! Think of a Wall street gambler in stocks striking one of his children for lying! What an inconsistency! Think of it; and some of these men, some of these women, that whip their children, that beat their own flesh and blood, I wish they could have a photograph taken of themselves when they are doing it, their brows corrugated with anger, their cheeks red with wrath, and the little child shrinking, trembling, crouching, begging! If this child should happen to die, wouldn't it be sweet in the autumn, when the maple trees are turning to gold and when the scarlet vine runs like a sad regret out of the earth—wouldn't it be delightful to go and sit on the little grassy mound that covered the flesh they had beaten, and look at that photograph of themselves in the act of whipping that child?

"Now, think of it, think of it; and if all I say to-night will save one blow from the tender flesh of infancy, I am more than paid. I have known men to drive their own children from their doors and then get down on their knees and ask God to watch over them. I will never ask God to do a favor to a child of mine while I can do it, never. There are even some Christians who act as if they really believe that when the Savior said, 'Suffer little children to come

unto me,' that he had a whip under his mantle, and simply said that to get them within striking distance. I will tell you what I say to mine. I say to my children this: 'Go where you may; do what you will; there is no crime you can commit, there is no depth of infamy to which you can sink, that will shut to you my door, my arms, or my heart.' Another thing. There is nothing in the world like being honest with these little children. Do not pretend you are perfection; you are not; and if one of them happens to tell a story, do not let on as if the whole world was going to burst. Tell them honestly you have told thousands of them. Do like the man did in Maine when he said to his boy, 'John, Honesty is the best policy; I have tried both.' Do not pretend you are perfection. You are not. But tell them the best way is the right way. Make them courageous, and, first of all, teach them not to fear you. So raise your children that the meanest thing they do they will tell you. And if you are honest with them they need not be ashamed of it, because you will simply compare experiences."

We see here the difference between the true conceptions of parental love in an Infidel, who believes in no God that sits above the clouds frowning and raving at his children below, but does believe in improving the human race and raising them up to the highest plane of human perfection, and a pious Christian, who believes that the kind father of all delights in torturing his little frail, helpless children continually and hopelessly through all the endless years of eternity.

I am happy to think that we agree upon one point. You say: "Let us treat the Bible like any other book." Here I join hands with you, and say *Amen!* Let us treat it precisely as we would any other book. Let us criticise it; let us examine it; let us apply to it the test of reason and science; let us condemn its defects, its errors, and its absurdities, precisely as we would any other book that

has ever been written. Let us despise to cloak or cover its fallacies and its ignorance. Let us give it due credit for all it contains that is beautiful, commendable, and of value; but let us not swear that it is a book sent from the throne of God in heaven, when there is not a passage nor a sentence in it that might not easily have been written by an ordinary human being. Let us not try to make more of it than it really is; let us not revere it. Let us not make a fetish of it; let us not claim that it is from a supernatural source, when there are not the slightest grounds for setting up such a claim.

I have already taken up too much space, and I must omit several remarks which I would like to make, until my next reply. I am sincerely yours, D. M. BENNETT.

MR. HUMPHREY.

MR. D. M. BENNETT, *Dear Sir:* I am neither satisfied nor dissatisfied with your flaunting of soiled "cloth." Knowing that Infidels have a chronic weakness for this kind of thing, I rather expected it. I thought it probable that you would compass sea and land to gather names, and come out a graduate, with first honors, from the "School for Scandal." But I confess you have gone ahead of my anticipations. I did not suppose you would believe everything you heard even about ministers. I thought you would make some allowances for malicious charges. I did not dream that you would include instances of notorious blackmail, such as the case of Mr. McCaffrey of this city. I expected you would remember that there are still some Potiphar's wives in the world. But in all this I was signally mistaken. You can put very sweet and sentimental constructions on the more than questionable conduct of men like Voltaire, Shelley, Paine, and Pike. But ministers must

have no charity, no benefit of a doubt. Everything that every old hag, blackmailer, quack, or professional liar may choose to say about any of them, must be accepted with "blind credulity," and licked down like sorghum molasses. This is the conduct of a gentleman who has so much to say about being liberal, and hearing both sides before deciding!

But inflate your list as you will, you cannot show that more than a very small percentage of the Ministry is spurious. I believe that there is a larger proportion of it genuine to-day than in the days of Christ. In his time, one out of twelve fell in three years. Putting the number of the American clergy at seventy thousand, a triennial fall of one twelfth of them would amount to almost two thousand a year. But everybody knows that no such a number is found unfaithful. That jackal, *The Jewish Times*, after the most diligent scratching, failed to dig up more than forty for the year 1876. Your list covers thousands of years, and yet it does not aggregate three hundred. It is clear, therefore, that the percentage of faithful ministers is very high.

In your handling of this matter you are far less candid than even Ingersoll and Paine. The former says: "I most cheerfully admit that most Christians are honest, and most ministers sincere" (Oration on Paine). The latter declares: "It is not because right principles have been violated, that they are to be abandoned" (Age of Reason, p. 67).

We are not comparing Infidelity and hypocrites, but Infidelity and the Bible. In order to see what the Bible teaches we have only to search it. But as Infidelity has adopted no set of principles, or standard of right and wrong, we have no resort but to determine its character from the writings and lives of individual Infidels. We have found that many of the "Champions" of Infidelity were men of corrupt lives. It would not be logical to mention these shortcomings as arguments, were it not for the fact that they have been defended, justified, and even eulogized, by eminent "Freethinkers." This brings us right back to the

postulate that *Infidelity and Immorality are consistent*. In final confirmation of this let me give you the following sentence from a report of a meeting held recently in "Science Hall": "The lecture at the Manhattan Liberal Club last night was an attack on the foundations of all morality, an apology for murder and an invitation to adultery."—*N. Y. Herald*, Aug. 25, 1877. In the report of a lecture before another New York "Liberal Club" we read that "Mr. Warner continued *his defense* of the Commune, and described some of the bloody scenes of which he was an eye-witness, and the retaking of Paris by the government troops. 'Though we may not, future generations will dare to call these men (the Communists) brave.'"—*N. Y. Herald*, Sept. 1, 1877. Thus you see that your brethren are going about to preach the holiness of vice and the righteousness of crime. You had better heed the Scriptural invitation: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (2 Cor. vi, 17).

You doubt that the Bible has produced a marked effect where it has been freely circulated and diligently searched. In evidence of my assertion let me refer you to the Principality of Wales. Perhaps the Scriptures are not so profoundly understood by the masses in any other country as in that Principality. What is the result? That there are fewer instances of murder, robbery, defalcation, sedition, and riot, in Wales than in any other part of the world. Though it has its shortcomings, that little nook of rocks and rills is a model of Frugality, Industry, Honesty, Peacefulness, and sterling Manliness. The Scotch, too, are remarkable for their knowledge of the Word. And are they not eminent for their sound common sense and unflinching adherence to principle? John Adams' picture of a nation that made the Bible its rule of action, was not overdrawn. (See Letter III.)

You intimate that the Bible is of no value because it is

old. Now, will you try to realize what the world would be without its ancient books? What would history be without Herodotus, Thucydides, Siculus, Xenophon, Suetonius, Livy, and Tacitus? Where would poetry be in the absence of Homer, Euripides, Sophocles, Virgil, and Horace? Who can estimate the surviving influences of Socrates, Plato, Aristotle, and Cicero, on philosophy? Archimedes, Ptolemy, Galen, Euclid, must all be classed with the ancient scientists. May modern Science therefore despise them, and claim that it is under no obligations to them? You will answer in the negative. Why, then, make mere *oldness* an objection to the Bible? We possess every facility to get at its meaning that we have to obtain an understanding of the Greek and Roman classics, which we profess to appreciate and admire. The long caravan of the successive centuries only serve to show how that the inculcated principles of the Scriptures ever commend themselves to human Reason and Conscience, and how that they have come out of a thousand conflicts only more polished and irrefragable.

You endeavor to show that the God of the Bible is a "monstrous, unlovable Being." Your quotations are mostly figurative expressions, designed to set forth the Lord's great abhorrence of Sin, and the terrible consequences of it. Could God be a perfect Being, and look upon iniquity with anything less than infinite displeasure? And is it not an omnipresent fact that vice and crime do continually plunge men into unutterable woes?

The jumble you quote to "satisfy our readers" that the Bible is "self-contradictory" is unworthy of a serious refutation. I was astonished to see you spreading out such, such, such—well, I had rather not name it. It must be attributed to the desperation of your cause. You would not think of treating any other book in so uncritical a manner. The helter-skelter, hit-or-miss "justice" of a police-court is much more equitable and considerate than the trial you give the Bible. After I had shown you that the Jews *did*

not offer human sacrifices, you still repeat that they did. You will have it that the two expressions "God tempteth no man," and "God did tempt Abraham," are inconsistent. Do you, then, not know that the word "tempt" sometimes means "to entice to what is wrong," and at other times "to test; to prove" (Webster)? Is it contrary to "liberal" principles to exercise a little reason and knowledge of philology in the interpretation of language? You say "Jesus did not see fit to condemn adultery." Fy, Mr. Bennett! How could you so shut your eyes against the plain language of the Apostle? The expression, "Neither do I condemn thee," clearly means that he did not condemn the woman to be stoned to death, according to the Mosaic law. He *did* regard her adultery as a SIN, for he said, "Go, and *sin no more*" (John viii, 3–11). You ask, "If the unknown writers of the Bible were controlled by God, why they did not say so?" I answer that they *did* say so. The prophets generally introduced their messages with some such phrase as, "Thus saith the Lord." Paul declared that the Holy Ghost spake by Esaias the prophet" (Acts xxviii, 25); and that "all Scripture is given by inspiration of God" (2 Tim. iii, 16). Peter wrote that "holy men of God spake as they were moved by the Holy Ghost" (2 Pet. i, 21). You repeatedly employ the word "but" in a tricky kind of a way. Let me point out some specimens of your interpolations:

"By Luke xviii, 35, it was *but* one man" (D. M. B.).

"A certain blind man sat by the wayside begging" (Luke).

"Mark v, 2, says it was *but* one man" (D. M. B.

"There met him out of the tombs a man with an unclean spirit" (Mark).

"According to Luke it was *but* one" (D. M. B.).

"And one of the malefactors which were hanged railed on him" (Luke xxiii, 39).

"Matthew shrinks the number and says it was *but* one angel" (D. M. B.).

"The angel of the Lord descended from heaven and came and rolled back the stone" (Mat. xxviii, 2).

"John says *but* one woman came to the sepulchre"(D. M. B.).

"The first day of the week cometh Mary Magdalene" (John xx, 1).

The reader will notice that you tack on the Scripture a limitation and exclusion which its language does not express. Saying that one person did a certain thing is not in itself saying that nobody else did it. How you *butt* against the truth!

Did space permit, I would love to go over your "self-contradictions" one by one, and show that they are no contradictions at all. You follow hostile "critics:" suppose you show at least *some* candor, and read such works as Barnes' Notes, and Clarke's or Lange's Commentaries on the passages you have quoted. They were fully as honest, and infinitely better Biblical scholars than Voltaire, Volney, Paine, and the entire *cortege* of the *Boston Investigator*.

But this kind of a weapon has another edge with which we may clip off the head of your god, more effectually than it has even bruised the Bible. Let me give you some samples of "self-contradictions" taken from the writings of Thomas Paine. I will give them with *Infidel fairness*, "without comment." Here they are:

"I will endeavor that my future conduct shall as much engage your honors' approbation, *as my former has merited your displeasure*" (Petition to the Board of Excise, 1766).

"I have lived an *honest* and useful life to mankind; my time has been spent *in doing good*" (Will, 1809).

"The memorial before you, met with so much approbation while in manuscript, that I was advised to print 4,000 copies. . . It is my first and only attempt" (Letter to Dr. Goldsmith, 1772).

"I never published a syllable in England in my life" (Crisis, No. 2. 1777).

"'Not to be led into temptation,' is the prayer of *divinity* itself" (Case of the Excise Officer).

"He was a virtuous and an amiable *man*" (Age of Reason).

"The idea of his concealment, not only *agrees very ill* with his reputed divinity, but associates with it something of *pusillanimity*" (Ibid).

"I have furnished myself with a Bible" (Ibid).

"I keep no Bible" (Ibid).

"It has been the error of the schools to teach astronomy" (Discourse to the Theophilanthropists).

"Every house of devotion ought to be a school of science" (Age of Reason).

"All believe in a God" (Ibid).

"The evil that has resulted from the error of the schools . . . has been that of generating in the pupils a species of *atheism*" (Discourse to the Theophilanthropists).

"As individuals we profess ourselves *Christians*" (Crisis, No. 7).

"All national institutions of churches, whether Jewish, *Christian*, or Turkish, appear to me no other than human inventions" (Age of Reason).

"Any system of religion that has anything in it that shocks the mind of a child cannot be a true system" (Ibid).

"Some people can be reasoned into sense, and others must be *shocked* into it" (Letter to Elihu Palmer).

"I hope for happiness beyond this life" (Age of Reason).

"I hold it to be presumption in man to make an article of faith as to what the Creator will do with us hereafter" (Thoughts on a Future State).

"Come, we shall be friends again, for all this" (Common Sense).

"'Tis time to part" (Ibid).

"Nothing is criminal" (Ibid).

"What wickedness there is in this pretended word of God" (Age of Reason).

"There shall be no laws but such as I like" (Common Sense).

"I have always strenuously supported the right of every man to his opinion" (Age of Reason).

"King William never appeared to full advantage but in difficulties and in action; the same remark may be made on General Washington, for the character fits him" (Crisis, No. 1).

"The commencement of his (Washington's) command was the commencement of inactivity. . . . No wonder we see so much pusillanimity in the *President*, when we see so little enterprise in the *General*" (Letter to Washington).

"Let it be brought forth, placed on the divine law, the word of God" (Common Sense).

"As to the book called the Bible, it is blasphemy to call it the word of God" (Letter to Mr. Dean).

"I have an established fame in the literary world" (Letter I. to the Citizens of the U. S.).

"*His unknown* humble servant and admirer, THOMAS PAINE" (Letter to Dr. Goldsmith).

"It is my fate to be always plagued with fools" (Letter II. to the Citizens of the U. S.).

"I attended the philosophical lectures of Martin and Ferguson, and became afterwards acquainted with Dr. Bevis, of the society, called the Royal Society" (Age of Reason).

"The root of the word is the Latin verb *ligo*" (Of the Word Religion).

"I did not learn Latin" (Age of Reason).

It would be very easy thus to arrange "144 self-contradictions of Thomas Paine." But I am afraid that Infidel "critics" do not always go by the Golden Rule, "Do unto others as ye would that they should do unto you."

Having exposed the common objections to the Bible, I will now offer some positive evidences of its superhumanity, or Divinity. Lest we may seem to assume anything unwarrantably, let us begin at the beginning.

I. You will hardly deny that the material Universe exists. I will suppose that you have confidence in the testimony of consciousness and of the senses. You believe in the reality of the Human Mind. You admit that that Mind is governed by certain inherent laws of thought. In short, it is taken for granted that Man has an actual, personal, conscious, and rational existence.

II. It is further self-evident that *something* must have existed from eternity—either Matter, or Mind, or both. It is true that the unbegotten being of either is an unwieldy idea. But from the very nature of the case, it *must* be admitted and entertained. It is an axiom that nothing can come of nothing.

To assume the beginningless self-existence of Matter, and of Matter alone, is to accept the most difficult of two suppositions.

1. By adopting this view we do not escape the Mysterious, the Unknowable, and the Incomprehensible. Even the building-lots of the Universe—Space and Duration—are too vast for the mind's survey. Force is in itself inscrutable. The immensity of the Creation eludes the grasp of the human intellect. Our own little sphere is a Sphinx, whose ultimate secrets no one can coax out. Yea, we are lost in the labyrinths of our own personal being. Nature has written over

many of her gates: "Positively no Admittance." We must "Inquire at the Office"—we must consult the Divine Scriptures, if we would be admitted into the inner courts of her significance. And even there we are often refused an entrance. Mystery! Mystery! Mystery! is inscribed all over the Universe; and this Mystery is multiplied a thousandfold by the hypothesis that Matter is self-existent and self-evolving.

2. This supposition is discountenanced by the familiar law, That nothing can rise higher than its source. If man were entirely of the earth, he would be entirely earthy. But we know that such is not his character. He has ideas and desires that soar above and beyond all material things. His thoughts wander through Eternity. He has longings after Immortality, and aspirations after the Infinite. Now, if the artesian well of the human mind cannot eject thoughts higher than its own source; and if that mind sends up longings and conceptions that terminate on the Supermundane and Extramundane, it follows that it is itself the emanation of a supernatural Power.

3. If nothing exists but Matter and its properties, we have then the incredible and unthinkable phenomenon of thought without a thinker; law without a law-giver; foresight without a foreseer; and design without a designer. The Creation exhibits innumerable indications of plan, ingenuity, arrangement, beneficence, and wisdom. The hypothesis that all this has taken place independently of Mind violates at once our experience and necessary conviction.

4. If atheistic Materialism is true, nothing can have a moral character. Right and Wrong are mere figments. There can be no virtue or crime where everything is ground out from between the whirling millstones of Fate and Chance. The assassin's and the thunderbolt's stroke are equally irresponsible. Man is not a free agent. Volition and gravitation are alike unmoral. Thought, desire, love, malice, charity, envy, are as really matter as the rock, tide, volcano, or Dismal Swamp. This excludes Responsibility and Morality from existence.

But man is conscious of mental liberty. He is born with a judgment that certain acts are commendable, while others are culpable. He feels that he is to *blame* for being foolish or mean. There are Responsibility, Right, Wrong, and Free Agency in the Universe: therefore Materialism is untrue.

III. A God exists. This supposition is not only the most reasonable, but it also involves the fewest difficulties. We have here indeed the overwhelming thought of eternal self-existence; but it is the self-existence of Life and Mind. This is a more genial and probable necessity than the opposite one.

But if the eternity of God is inscrutable, the *fact* of his existence is not hard to prove:

1. Suppose we apply the Darwinian Theory to this question. We find that the stages of man's ascent are from Atheism, through Polytheism, up to Monotheism. The Ape is an Atheist. So are the races of men next to him (Lubbock's Origin of Civilization, N. Y., 1873, pp. 244, 253–6; Darwin's Descent of Man, N. Y., 1873, vol. i, pp. 62–66). As man advances in knowledge, culture, and morality, he leaves Atheism behind, and passes through a region where the gods are many, but all finite, until at last he reaches the ultimate conception of One God, who is a spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth. Theism is the point of man's highest development.

2. The most learned and intelligent Infidels have been believers in the existence of God. We may include in this list Celsus, Porphyry, Hierocles, Tindal, Toland, Collins, Shaftesbury, Herbert, Hobbes, Bolingbroke, Hume, Gibbon, Woolston, Blount, Voltaire, Cabanis, Barlow, Volney, Allen, Strauss, and Robert Dale Owen. Dar-

win, Tyndall, Huxley, Draper, and Spencer deny that they are Atheists. It is the stinted conclusion of the speculations of J. Stuart Mill that an Intelligent Mind has fashioned the present order of things (Three Essays on Religion, pp. 242-3). Goethe called D'Holbach's "System of Nature" a "cadaverous spectre." All these men denied the authority of the Scriptures, and professed to follow only the light of Reason. But in that light they learned to shun Atheism. Some of them attacked it with vehemence. Paine pronounced it a "scandal to human nature." They held that the being of God is "undeniable," "self-evident," "reasonable," "demonstrable." This admission from men who denied so much is weighty in favor of Theism.

3. It is not dogmatism to say that there is something in human nature which must assume and recognize the being of God. It is true that the intensity of this something may vary in different individuals. The brutality of some natures is so rank that its effluvia absorbs and corrupts the aroma of the heart's noblest promptings. It is possible too for a man to read and speculate in such a way as to greatly modify, if not reverse, the spontaneous workings of his mind. But we are now talking of natural human nature. I say that there is an innate recognition of a Supreme Being in such a nature. If we analyze consciousness carefully, we will find in ourselves, as Schleiermacher said, a constant feeling of dependence. We may not be always conscious of it. But let a tornado sweep the ocean, or a thunderstorm shake the firmament, and this dormant feeling will become a vivid reality.

This native disposition is sometimes brought out by some special circumstance. Even a godless man, when overwhelmed by some great agony, will ejaculate an appeal to an unseen Power. He does not mean Nature, Force, or Fate. He addresses Personality. But how did he come to shriek that appeal? Was it automatic? No; he had never trained his lips to pray. Was it the result of deliberation? Not at all, for it sprung from his soul unawares to himself. Was it the result of a religious education? Not necessarily. He may have lacked such an advantage. Possibly he lived only to despise it. That ejaculatory prayer—for a prayer it may be called—was nothing less than the soul's constitutional belief in a God, bursting its encrustments under the pressure of distress.

How, on any other theory, are we to account for the *universality* of this belief? We find that man, in every age and under all circumstances, when he has taken but a second step from the brute, ceases to be an Atheist. There must be a cause as universal as this effect. Tradition, imitation, and education are all inadequate to account for it. Why not explain it as we would some of the other universal traits of human nature. We find that mothers love their offspring, the world over. There is a conviction as extensive as the race that marital fidelity is a virtue and that adultery is a crime. No interpretation of these facts is correct and sufficient that ignores the inborn instincts of the human heart. Though mothers manifest their love very differently, in manner and degree, and though the laws of marriage vary almost infinitely, the great underlying instinct remains the same. It is so with the intuitive conviction that there is a God. It is the product of man's constitution. His ideas of the Most High are diversified. But the one great fundamental feeling that there is such a being is as general as the instincts of the heart and the intuitions of the mind.

All this is admirably supported by Phrenology—a system of philosophy adopted by many Infidels. According to that "science," there is a group of Faculties that have the Supreme Being as their object. They are called the Moral and Religious Faculties (Fowler's Phrenology pp. 48, 123). They terminate on God. Their function is righteousness, love, adoration, and worship. They are the organs of the religious sentiments.

But if man is constituted with faculties whose object is God, does it not follow that a God exists? We find the world full of such correspondences. A full udder answers to the lamb's instinctive craving and seeking for nourishment. The tendrils of the vine do not stretch out their fingers into vacuity. Throughout Nature, an instinct or a faculty indicates the reality of its object. According to Phrenology, the being of God is as certain as the existence of the crowns of our heads.

4. The argument from Design is absolutely conclusive. I am aware that this argument has been attacked of late. Two or three famous writers have made some belittling criticisms on it, and the thousand and one parrot-Infidels have learned to repeat their words. The gist of their denial is, that Nature contains evidences of design, as such.

To be convinced of the contrary, we have only to open our eyes. The Universe is full of arrangements. The stars in the firmament are not pitched together pell-mell. The solar system is systematic. In our own world we find innumerable instances and varieties of contrivance. Guyot has shown that the very positions of the earth's mountain-ranges are indicative of a far-seeing and beneficent plan (Earth and Man). The vegetable kingdom exhibits myriads of most delicate, ingenious, and admirable adaptations of means to ends. It is no less so in the animal kingdom. The study of physiology, anatomy, gestation, incubation, and instinct ushers us into an immense museum of marvelous wisdom, foresight, and purpose.

There are doubtless many things whose utility we cannot always perceive. Nature seems to contain some instances of failure. But we ought to remember that we are not omniscient. An apparent fizzle may be in fact a splendid success. The flower in the desert does not really waste its fragrance. It throws its mite of perfume into the circumambient treasury of the air. The city swell, visiting a country cousin, may say that the dunghill behind the stable answers

no purpose. The country cousin knows better. Let materialistic swells keep in mind that there may be—as there certainly is—adaptation, contrivance, and success even where they are utterly unable to detect them.

I know of nothing so well worth reading on this subject as Paley's "Natural Theology." Let no Infidel turn up his nose at it, and say that it is old. It is not near so old as Voltaire's Works; nor is it quite so antique as Paine's "Age of Reason." It is unfair to sneer at it before it is read. I am confident that if you will give it a thorough study you will admire it and receive immense benefit from it.

There are other arguments for the being of God; but they are mostly of a metaphysical character. The curious reader will find an excellent summary of them in Hodge's Systematic Theology, N. Y., 1872, vol. i, pp. 204–215. They need not be given here. The foregoing considerations—the insurmountable difficulty of conceiving of the eternal self-existence and self-arrangement of Matter; the fact that only the very lowest races, the quasi-apes, are atheistic; the admission of the most distinguished Infidels; the universal conviction of mankind; the testimony of Phrenology; and the plans, designs, previsions, and contrivances so strikingly manifest in the world—all attest and, together, demonstrate the existence of God.

IV. We are now prepared to assert the supernatural. God is Himself the Great Supernatural. His existence being established, Miracles are possibilities and probabilities. Since there is a Revealer, a Revelation is to be expected. If a Creator exists, is it not credible that he would pay attention to his creatures, and especially to his rational creatures? Is it not likely that he would make his Character and Will known to them? In looking over the world we find that the condition of man is such that he *needs* such assistance. By contemplating the beneficence of his works, we must infer that his Maker is *disposed* to give it. Will you reply that his works are a sufficient revelation of his Being,

Attributes, and Requirements? I deny it. The twilight of Nature has never satisfied the human soul. This is shown by the sad, unsatisfactory guess-works of the Greek and Roman philosophers, and by the alleged communications from above clung to by nearly every nation and tribe. Even Spiritualism is an undesigned testimony to this fact. There is an indestructible belief in the unsophisticated mind that the material creation is but the first volume of the Divine Revelation. Every eye turns to look for a Volume Second, wherein is contained the sum and conclusion of the whole matter. Man is dissatisfied and uncertain without it. Under such circumstances it is presumable that a benevolent God would bestow on his creatures and children that which they so much need and desire.

V. The claim of the Bible to be such a Revelation, is stronger than that of any other book or set of books. This I shall endeavor to show by reference to a few palpable facts:

1. The *size* of the Bible is an argument in favor of its pretensions. It is neither so small as to be contemptible, nor so large as to be impracticable. The "sacred books" of the Chinese and Hindus are ponderous and almost countless. A life-time would be insufficient to read them over. It is highly improbable that the Most High would reveal his Will, and then practically conceal it in immense and innumerable folios. It is reasonable to expect that a book given for his guidance would be *tractable*. Now the Bible bears this characteristic more plainly than any other venerated writings. The Koran is of a similar size; but in this, as in many other respects, it is only an *imitation* of the Bible.

2. The *simplicity* of the Scriptures is extraordinary. It is very natural to authors occasionally to put on airs, and make some flourishes of style. But there is nothing of this kind in the Bible. As we read it we never feel that its writers are *making an effort*. It is free from pedantry. It

has steered clear of the dry formalities of legal documents. There is no affectation about it. It narrates its histories and states its doctrines with the grand plainness of a hale old sage that has outgrown the pomposity, sophomority, vanity, and affectedness of his younger years. This would be remarkable in a volume composed by a single author. How much more remarkable must it be in a book written by about forty different men!

3. Another striking feature of the Bible is its *candor*. It is common for a nation to magnify the virtues and to palliate or conceal the imperfections of its heroes. But the sacred writers did not seem to be even inclined in that direction. They told of the faults, sins, and crimes of the Hebrew patriarchs, prophets, and kings, as undisguisedly as if they had been recounting the deeds of their enemies. Where did the Infidel find out so much about the iniquities of the ancient Jews? Strange to say, it was from the Jewish annalists. Never did a nation's official historian draw such a dark picture of it, as the Bible has given of the Israelites. It is a marvel that Jews should write such a history, and a greater marvel still that the Jewish people should adopt it. Was not all this *un*human, to say the least?

4. Still another unique characteristic of the Bible is its *incuriosity*. Man is prone to follow up incidental thoughts and events. He is apt to forget his main theme and become absorbed in side-issues. He is fond of episodes. Hints and peeps have a strong tendency to lead him away from his central pursuit. But a little observation will show that the Bible is *unlike human nature* in this respect. It starts out to give an account of the origin, development, trials, and fulfillment of a certain scheme called Redemption. Nothing has distracted its attention from this one object. The lightnings, thunders, and earthquakes of cotemporaneous events, did not even turn its eye from the mark set before it. It does not say anything *merely* to gratify curi-

osity. It throws no light on the destiny of the ten tribes. It does not tell us how the ship got along after Jonah had been hurled from it. It gives no account of Mary's closing years. It contains no pen-pictures of the Apostles. It never indulges in guessing, theorizing, or speculation. It ignores man's *curiosity*, and regards only his *needs*. It is like a father carrying his sick child to the doctor. He does not linger by the way to tell the little one all about everything it may chance to point its finger at. He hastens to his destination. In its unbroken self-possession and uninterrupted mindfulness of its one aim, the Bible is consistent with all that is claimed for it.

5. The Bible makes GOD the all-important idea. He is King of kings and Lord of lords. Men are only his creatures, children, and servants. Viewed in one aspect, they are very insignificant beings. They are but of yesterday, and know nothing. They are carried away as with a flood. Their lives are but a sleep—a mere nap. Only the Almighty is great. It is the eternal duty of man to love him with all his heart, soul, strength, and mind (Luke x, 27). Now all this is reasonable—nothing else would be reasonable—on the supposition that there is an everlasting and infinite God, who is our Creator, Preserver, and most bountiful Benefactor.

6. To me there is an evidence of the superhuman in the Bible in its *immense thoughtfulness and infinite suggestiveness*. It is not a large volume. But there never was a man that could place his hand on it and say, "I know and understand all it contains." The most diligent student closes his investigations of it, feeling, like Newton in the presence of the Universe, that he was but a gatherer of shells on the shores of the unfathomable sea. Men can master other books. It does not require much application to comprehend all that Aristotle, Plato, Cicero, or any other philosopher, ever wrote. Whatever proceeds from man can be grasped and mastered by man. But the Bible cannot be so grasped and mastered. Hence it must be more than human.

7. The Bible is exposed to the same objections, and defensible by the same arguments, as Nature. Is the Bible old? The world is older. Have men quarreled over the Bible? They have waged fierce wars for the possession of disputed tracts of the earth s surface. Is it said that the Bible is self-contradictory? Polytheistic nations have brought and still bring the same charge against the physical forces. Does the Old Testament seem to approve of heartless severity, under some circumstances? It is not equal in this respect to the remorseless elements. Even the genial sun strikes men dead. Has the Bible been differently understood on some minor points? The Creation has shared the same misfortune for thousands of years. Is the Bible exposed to human blundering and tampering? So is Nature. The original channels of rivers have been changed. The white man's cities are built on the Indian's hunting grounds. The woodman clears the forest, and thereby lessens the average quantity of rain and diminishes the mean depth of streams. Hills are made low and valleys are filled up by the picks and shovels of civilization. Does the Bible seem to contain dry and worthless portions? They are neither more dry than the Sahara desert, nor more worthless than Nova Zembla. Are there some things in the Bible "that would shock the mind of a child"? The mind of a child would be shocked by a big dog, a thunderclap, or a corpse. Does somebody say the Bible is generally a very defective book? J. Stuart Mill pronounced Nature generally a very imperfect concern. Thus we might go through the whole list of cavils and objections, and show that every one of them presses as hard against the constitution and course of Nature as against the Old and New Testaments. Now, does this exposedness to the very same criticisms not show that Nature and the Bible emanated from the same Mind, and that they were constructed on the same plan? But no one contends that Nature is of human origin. Why, then, not admit that the Book that is made on the same gen-

eral principle, that is open to the same objections, and defensible by the same arguments as Nature, is of superhuman origin?

8. An argument may be based on the *exhaustiveness* of the Bible. It embraces every moral duty. While some of its regulations were expressly local, national, and temporary, the great bulk of its precepts are adapted to all times, places, and conditions of man. It may not have an explicit rule for every possible emergency; but it has a principle out of which a rule can be made impromptu. It will be extremely embarrassing to account for this feature of it, and claim that it is all of man, and especially *such* men as the Hebrews were. How could an ancient people compile a system of morals adapted to the varying conditions of all coming ages? Above all things, how could a secluded and narrow-minded people like the Jews give being to a set of principles suitable to the whole world no less than to themselves? We find that all human ordinances, laws, and constitutions become impracticable with time. But Christendom has never felt that the Bible needs a codicil or amendment. The occasional revisions of versions are made expressly *to keep it from changing* with the constant mutations of language. Who but an All-wise God could thus prepare a Book of universal and permanent adaptation?

9. This brings us to another kindred argument, viz: That the cardinal principles of the Bible were far in advance of the ages when they were first announced. Its pronounced Monotheism came forth from a country notorious for its Polytheism. The credit for this can be hardly given to the Jews, for Monotheism continued among them more in spite of them than with their favor. Nor can this be accounted for by attributing it all to Moses, for he was raised and educated for forty years under polytheistic influences. The idea of an *absolutely holy God* was new to the world at the time of its first promulgation (Ex. xv, 11; Lev. xix, 2). The

conception of a *spiritual Being* originated in an age of universal idolatry. The Messiah, the Son of Man, or Humanity, came forth from among the Jews when they were the most clannish and bigoted. That great doctrine, peculiar to Christianity—JUSTIFICATION BY FAITH—was expounded most thoroughly, and advocated most heartily by a man who had been a life-long Pharisee!

How could all this be, on the principle that like begets like? How could such lofty ideas spring up from the low level of Polytheism, Idolatry, Carnality, Bigotry and Self-righteousness? The phenomenon has no parallel in history. Mahomet *borrowed* his best "revelations" from the Bible. Buddha was only the apex of the mountain of co-temporaneous sentiment. But the leading doctrines of Scripture were, at the time of their first announcement, above, ahead of, different from, and uncongenial to, the people through whom they were given. The most rational explanation of this anomaly is found in the words of the Apostle: "GOD, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets" (Heb. i, 1).

10. I have concluded long ago that the teachings of the Bible are reasonable and practicable, if for no other reason than that *they must be caricatured before they can be attacked.* The doctrines of Christianity are not the monstrosities they are declared to be by Infidels. Let me make a few specifications.

It is not meant by the doctrine of *Total Depravity* that unregenerate men have no conscience; or that they do not admire virtue; or that they are incapable of noble actions; or that they are as corrupt as they can possibly be. By it is only meant that man is by nature alienated from God; that that alienation tends to increase; and that there is no recuperative power in the soul independently of Divine aid (Hodge's Outlines of Theology, p. 251). Now, is it not true that human nature is more disposed to evil than to

good? Is it not true that the majority of mankind love and indulge in sin? Is it not true that the average boy will remember a dirty couplet much more readily than a noble sentiment? Does the deep depravity of the natural heart not reveal itself in a *special lust* for defiling Purity and defiouring Virtue? The facts of daily life establish the doctrine of Total Depravity, in its authorized sense.

Repentance is a most reasonable requirement. If a man has sinned, should he not be sorry for it? Should he not determine to sin no more? Should he not confess his sin—or, in the language of Society, *apologize*—to him whom he has wronged? Should he not do his utmost to repair the injuries of his misdeeds? You will answer, Yes. Well, that is Scriptural Repentance (2 Cor. vii, 10; Prov. xxviii, 13; James v, 16; 1 John i, 9, Luke xix, 8).

You have repeatedly sneered at *Faith*. By doing so you attack the foundation of everything. The child, like the just, lives by Faith. The value of civil tribunals is only proportional to Faith in testimony. Withhold Faith from human veracity, and all history is worthless. People would not travel if they did not have Faith in engineers, conductors, and sea-captains. The whole superstructure of mathematics is founded on Faith in unproved axioms and postulates. Science is based on Faith in the uniformity of natural laws. How can Faith be preposterous in Religion, when it is indispensable, practical, and scientific everywhere else?

The Faith expounded and inculcated by the New Testamet, is not the silly thing that Infidelity would make it. It rests on knowledge, reason, and argument (2 Tim. i, 12; 1 Peter iii, 15). It is confidence in the Being, Veracity, and Goodness of God (Heb xi, 6; Rom. iv, 3). It is a firm reliance on his Wisdom and Love (Rom. viii, 28). It includes in its character and manifestations all the duties and privileges of life: "Faith without works is dead" (James ii, 20). "Add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity" (2 Peter i, 4–10). "If ye love me, keep my commandments" (John xiv, 15). Thus, we find on examining the New Testament that Faith is indeed a "reasonable service" (Rom. xii. 1).

Belief in a *personal Devil* is not absurd. Absurd uses have doubtless been made of it. But the existence of evil spirits is made highly probable by experience and observation. Wicked thoughts often spring up in our minds independently of our volitions and excogitations. And they come at times when we least invite or desire them. They cannot come from God; for nothing but good can proceed from him. Nor are they the fruit of our own thinking; for they often come so unexpectedly that they surprise and shock us. They are *forced* upon us. It is not irrational to suppose that those evil thoughts are the suggestions of a personal tempter, coming, in some undiscovered way, in contact with our minds. We know that the nearness of some persons occasionally affects our minds in a peculiar way, before we are aware of their presence. Why may the proximity of Satan not act on our thoughts in a similar manner, operating both as a suggesting and catalytic force?

How is it that you frown so indignantly over the notion of a personal Devil, while you can bestow such pretty smiles on Spiritualism?

The everlasting misery of the wicked is a doctrine you affect to abhor. In order that you may abhor it the more, you deform it. Such words as "seething," "roasting," "frying" belong exclusively to the Infidel's vocabulary. They are not found in the Bible, in connection with this subject. It would be no more than just for you to confine yourself to the language and ideas of the Scriptures when you speak of it.

This matter is too vast to be discussed here. Suffice it to

say that Nature and the Bible agree in regard to it. Society never forgives where there is sin and no penitence. Endless punishment is often the penalty of violating physical law. We see continually that it is the tendency of a bad character to solidify and become permanent. This fact alone places the doctrine of eternal punishment on the basis of *probability*. Where there is continued sin there must be continued wretchedness. Observation teaches us further that there is no efficacy in *mere suffering* to regenerate the sufferer. There will be nothing in the inner character of the wicked, and there will be still less in their surroundings, to inspire a hope that they will ever become good, and consequently, happy. For a fuller discussion of this subject let me refer you to the sixth chapter of my little work on "Hell and Damnation."

You will scarcely deny that such Scriptural requirements as Humility, Patience, Contentment, Industry, Frugality, Benevolence, Charity, Forgiveness, Forbearance, Peaceableness, Gentleness, in short, the precepts of the twelfth chapter of Romans, are all well and good.

I have enumerated some considerations which, to my mind, show that the Bible is of superhuman origin. If you take these considerations separately, you may be able to dispose of them on some other theory; but when you *unite* them, they become a ten-stranded cable that cannot be broken. When I take up the Bible and find that it is tractable; that it is as simple as Wisdom; that it is a marvel of candor; that it is strangely incurious; that it is absolutely and permanently exhaustive as a code of morals; that it is of immense thoughtfulness and suggestiveness; that it subordinates everything to the one idea of God; that it is open to the same objections and defensible by the same arguments as Nature; that its characteristic doctrines were in advance of, and uncongenial to the times when they were first proclaimed; and that its teachings, when correctly apprehended, correspond to the realities of life and the dictates of reason—when I ponder over this *nexus* of facts, I cannot but conclude that the Bible is superhuman, and consequently Divine.

I do not think that I am given to visionariness, mysticism, or transcendentalism. I can hardly bear such things as Dr. Cummings' writings. But I am nevertheless satisfied that the Old Testament contains such a thing as *Prophecy*, that is, definite predictions of future events, given prior to any foreshadowings of their character. I refer only to such predictions as stand fulfilled in our presence to-day, namely, the destinies of certain cities, governments, and nations. When this argument is examined critically, minutely and cumulatively, it will be found overwhelming and invincible. I cannot too highly recommend to you Keith's great work on this subject. It is even a demonstration. But the reality of Prophecy involves the actuality of Revelation.

The character of the Apostles will bear the closest scrutiny. They were sensible, unsophisticated men, coming neither from the murky miasma of degraded ignorance on the one hand, nor from the mystic haze of scholasticism on the other. They were in the prime of manhood when called to be disciples. They could read and write. They were familiar with the Scriptures. Whilst they were docile, they were not credulous. Thomas would not believe in the Resurrection of Christ until he had had the evidence of sight and touch. They went forth to preach only that which they had seen and heard. They warned the churches against credulity, admonishing them to try the spirits whether they were of God. They were certainly sincere and conscientious, for they yielded up their lives rather than their convictions. They consecrated their time and energies to proclaim a risen Lord. Their ministry was an amazing success. And their success was not owing to the emoluments they offered, as in the case of Julian; or to the sword they wielded, as in the case of Mahomet; or to the

prestige of a noble ancestry, as in the cases of Buddha and Confucius; but to the simple story of a Crucified Christ. They would not have undertaken such a work if they had not themselves believed, clear down in the deeper depths of their souls, the message they had to deliver; and they could not have succeeded, under the existing circumstances, if God had not been with them. The words of Robert Dale Owen will apply to their case: "The longer I live, the more I settle down to the conviction that *the* one GREAT MIRACLE of history is, that a system of ethics so far in advance as was the Christian system, not only of the semi-barbarism of Jewish life eighteen hundred years ago, but what we term the civilization of our own day, should have taken root, and lived, and spread, where every opinion seemed adverse, and every influence hostile" (Greeley's Recollections of a Busy Life, p. 532).

Perhaps you will allow a word of personal experience. It will at least show that the Bible does not strike everybody who studies it in the same way that it does you. The more I acquaint myself with it, the more am I astonished at its contents. It is a perennial fountain to my soul. I rise from it ready to say, like Jacob at Bethel, "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven." I find in it a feast both for the intellect and for the heart. It is as full of wisdom as a father's counsel, and as full of affection as a mother's bosom.

"How precious is the Book divine,
By inspiration given!
Bright as a lamp its doctrines shine,
To guide our souls to heaven."

There are many masterly treatises on this subject. No Infidel is *consistent*, not to say just, until he has given them a thorough examination. In addition to the works mentioned already, here and there, I will specify Butler's "Analogy"; Paley's, Chalmers', Addison's, Alexander's, and Barnes' "Evidences of Christianity"; Lardner's Works; Pascal's "Thoughts"; Walker's "Philosophy of the Plan of Salvation"; and Henry Rogers' "Superhuman Origin of the Bible." These were remarkably clear-headed men. Christianity invites the world to study their writings.

The Bible has always had its defense. Perhaps the tactics of the defenders have sometimes been injudicious; but the fortress has never been taken. The cry has repeatedly gone up, "*Raze it! Raze it!*" The criers have become first hoarse, and then silent; but the old citadel has always stood. The new armor and new attacks of the enemy have been promptly met by new equipments and renewed valor. Weapons that have served their time are honorably laid aside. The ancient castles of England are useless to-day, except as objects of curiosity to an occasional traveler or antiquarian; but formerly they were the salvation of the realm. So some of the former arguments for Christianity have fallen into disuse, the implements of the foe having changed. But castles are changed only for Gibraltars. The Gospel was never so unconquerable as it is to-day. It is only suicide to attack it. "God is in the midst of her; she shall not be moved: God shall help her, and that right early. The heathen raged: the kingdoms were moved: he uttered his voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge" (Ps. xlvi, 5–7).

Your well-wisher, G. H. HUMPHREY.

MR. BENNETT.

REV. G. H. HUMPHREY, *Dear Sir:* Miss Ophelia, in Harriet Beecher Stowe's "Uncle Tom's Cabin," when brought in contact with the improvidence and thriftlessness in the South, used often to exclaim, "How shiftless, O, how shiftless." Upon reading over your last letter, and perus-

ing your arguments in favor of the divinity of the Bible, I am impelled in a similar manner to exclaim, *How weak, O, how flimsy!* Is this the best that can be done to hold up the heavenly origin of that Jewish book? With all the works before you of learned professors, bishops, and clergymen of all grades and denominations, who have spent their lives in the cause of theology and ecclesiasticism, and with whose arguments you are familiar, are your lucubrations all that can be said in favor of the superhuman character of that antique volume? I must confess myself not a little disappointed. I certainly expected you would present some arguments that possessed weight and potency, but you have not done so. They show ingenuity and shrewdness, but I think there is not a solid, convincing argument in all you have said. In giving your reasons why we should regard the Bible as superhuman, that it is superior to human effort and ability in a single particular, the question arises, upon reading your defense of the book, can it be possible that Mr. Humphrey has succeeded in convincing himself? Have you assuredly found proofs that that melange of legends, big stories, narratives, tales, accounts of wars, rapine, and murder, poems, wild songs, incantations, collected maxims and proverbs, amorousness, crudity, obscenity, and vulgarity, is something higher, purer, and grander than man has been able to produce? I cannot believe that you have, and I am half inclined to think that even you need fuller proofs of the workmanship of the God of the Universe in that promiscuous volume. I cannot think you find in it such evidences of divinity as to entirely satisfy your own mind. There is a question, too, whether you are fully sincere in your allegiance to it. It seems to me you have too much intelligence to firmly believe that man has not been able to produce such a book, and that God must needs descend from heaven and write it, superintend its countless transcriptions, its changes, its additions, its translations, its printing, its binding, and all the rest of it. No, I believe you comprehend that everything that has ever been done towards that compilation has been the work of human hands and human minds—and minds, too, of not an extraordinary and exalted character.

Before examining your cable of ten strands or divisions, I will briefly notice some of your other points. You are yet hardly able to get over the exhibit of your brethren of the cloth. Well, perhaps it was a little rough and a little unkind to show them up in that wholesale manner, but while you were striving so hard to establish that *Infidelity is consistent with immorality*, and worked so laboriously to show that certain unbelievers were sensual, I deemed it quite in order to enquire whether Christianity is not also consistent with immorality, and whether many of its brightest teachers have not shown special fondness for that which is regarded as low and sensual. It seemed proper to enquire whether the Christian religion keeps all its advocates strictly in the paths of purity and self-denial. It may perhaps be unpleasant to find that the followers of Jesus, who have a divine religion to aid them, have been much more inclined to stray into by and forbidden paths of sin than unbelievers are who lay no claim to guidance from on high. I mentioned only such cases as were at hand, and hardly thought you would complain because I did not make out a fuller report, but let me assure you the subject is not exhausted. I gave not one case in twenty of clerical sinfulness that has come to the light, and probably not one case in twenty is ever suffered to come to the eyes of the public. I promised you that for every case of a prominent Freethinker whom you could show had led an immoral or sensual life, I would point out twenty or fifty shepherds of the flock who had despoiled the lambs of their folds, and have been more governed by the influence of fleshly lusts than the spirit of heavenly purity. I still adhere to that promise.

I hardly expected you would endeavor to justify the conduct of lecherous clergymen by the apostles. If the clergy are better now than when Jesus was upon earth, he must have gathered a gay and festive set around him. I think I never before heard Judas cited as an excuse for the frailties of modern divines. I had been more inclined to suppose that he was one of the actors in the great scheme of salvation that had been devised from the beginning of eternity. That in the foreknowledge of God, the necessary work of Judas was laid out and apportioned to him, and that he helped in acting his part to make the salvation of one in a hundred of the human race a matter of possibility. Was not the betrayal of Christ a necessary link in the chain of the divine plan of salvation? Did he not have to be betrayed to the authorities before he could be arrested, tried and put to death, and thus be made an atonement for the sins of the world, or rather one hundredth part of it? Credit Judas, then, with having faithfully acted his part in the grand divine drama and not constitute him a scapegoat for the filthy sins of the modern clergy.

You must be "hard up" for arguments to bring in the lectures that have been delivered before the Liberal Clubs. They have nothing whatever to do with the questions we have under discussion. I will use no more space than to say that nothing immoral has been rendered before either Club, and that the *Herald* did not comprehend the lecture it undertook to criticise, was clearly shown in the *Graphic* on the following day. It is a part of the constitutions of the Liberal Clubs of this city that they do not endorse and do not hold themselves responsible for any sentiments that may be uttered on their platforms. They simply allow free speech. Any lecturer may avow what he believes to be right, subject to the free discussion of the members which follows. Is this system so shocking to you that you feel impelled to specially denounce it?

You introduce Wales and Scotland with their high degree

of morality and intelligence, where the Bible is most read and best understood, as an evidence of its divine character. They may read the Bible very much in those countries, but the facts brought out in the recent Bradlaugh-Besant trial in London, and which too are well-known truths, are that in one of your Bible countries at least, Scotland, there are more illegitimate children than in any other portion of Great Britain, and is exceeded by no other country of Europe. In the use of ardent spirits, in proportion to population, it has long been known that Scotland leads all the nations of the earth. Do you mean, then, that those come from Bible influences? Let me call your attention to a general truth connected with this question. The Bible is distinctively a book of the Protestants. Catholics attach but little importance to it, and read it very little, while their opponents, the Protestants, look upon it as an emanation from heaven, read it with the greatest reverence, and absolutely make a fetish of it as really as any old fetish-worshipers ever did of their crude idols. Well, in Protestant countries there are nearly double the number of children born out of wedlock that are born in Catholic countries. It is possible the examples of Abraham, Jacob, David, Solomon & Co., may have their effects. So much for Bible influences!

You represent me unfairly; you say I intimate that the Bible is of no value because it is old. I used no such argument. I have never disapproved of the Bible on account of its age. I will rather concede that its antiquity entitles it to some consideration. I have a natural veneration for everything that has great age. The Universe is old, truth is old, matter and force have existed for a very long time—I have great respect for them, but because a book is old, it does not necessarily follow that God wrote it. Men were able to write thousands of years ago, and God was under no necessity to write their books for them. Unfortunately, the Bible is not so old as many suppose. There is not a

particle of proof that any part of it (save, perhaps, the Gentile Book of Job) had an existence seven centuries before the Christian era. In the reign of Josiah (630 B. C.) Hilkiah the priest claimed to have found the Book of the Law in the temple, and it was read before the king. It produced great consternation, and it was very evident that they had never heard it before. During the Jewish captivity it is said that their sacred writings were lost, and that Esdras and his scribes reproduced them. This was about five centuries B. C. Others strenuously claim that much of the Old Testament was not written until the time of the Maccabees (250 B. C.). There are in several of the books idioms and expressions which show that they were written at a comparatively modern date. One thing is painfully certain—the *by whom written*, and *when written*, of those books are very little known.

You don't seem to like the Bible picture I gave you of Jehovah. You say they are mostly figurative expressions designed to set forth the Lord's great abhorrence of sin. I call that a priestly dodge, and it fails entirely to meet the case. These positive assertions that God has horns in his hands, that smoke comes out of his nostrils, and a sword out of his mouth; that he roars and shouts like a drunken man; that his fury is poured out like fire; that he throws rocks from heaven upon his children; that he gets angry every day; that he swears; that he is full of indignation; that he is stirred with jealousy; that he delights in war and bloodshed; that his arrows are drunken with blood; that he whets his glittering sword, and does a great deal more in the same line, seem hardly the happiest method of representing the character of a being who is all love, kindness, sympathy and mercy! The picture is brutal and repulsive. I could not love a being answering that description.

You appear desirous to dismiss the subject of the Bible contradictions which I mentioned, by saying they are "a jumble" and unworthy of refutation. If a defense of that kind explains the hundreds of self-contradictions which the Bible contains, the most damning proof on *any* subject can be rebutted. If a man is arraigned for murder, and hundreds of witnesses swear that they saw him do the deed, he would only need to say, with a sanctimonious drawl, "Such evidence is a mere jumble, and is unworthy of a serious refutation"—and he would be acquitted. It has been noticed that in several instances you have adopted the tactics of the small boy who, when reading, could not pronounce the hard words, and so *skipped* them whenever he met them. And, like him, you have found it convenient to "skip" several difficult words. Among other things I stated emphatically that Christianity is a system of religion made up of the rites, ceremonies and dogmas of pagan systems that existed before it. I charged that there is nothing new nor original in the Christian religion, and called upon you to disprove it if it is not so. I charged you with upholding a borrowed system of myths and superstitions purloined from the old pagan religions that had existed at an earlier date. I averred that the world had believed in some forty saviors, mostly born of virgins, and a large portion of whom had been crucified for the salvation of the world. These you very prudently skipped over without a word. Your style of defense may explain, to *your own* satisfaction, why God in some places is said to have been seen and talked with face to face, that Moses, Aaron, Nadab, Abihu, and seventy elders saw the God of Israel, and in other places that no man had seen him at any time, or could see him and live; why in one place it is said that God moved David to number the people of Israel, and in another place that it was Satan who caused him to number them; why the important matter of Christ's bodily ascension into heaven is stated in three or four different ways—to wit: in Acts, that he ascended from Mount Olivet; in Luke, that it was from Bethany; and, in Mark,

that it was from a room in which the eleven sat at meat, while Matthew and John did not deem the affair of sufficient moment to mention it at all—and hundreds of other contradictions positive and palpable—but to me it is no explanation at all. Nor can you, or any other theologian, explain these things to the satisfaction of honest, sensible people. You may call a selection of quotations like these a "jumble"—and that term is correct enough when applied to the book as a whole—but it does not satisfactorily reconcile the contradictions.

I see that, as a kind of excuse for the blunders of your God and his scribes, you undertake to show that contradictions may be found in the writings of Thomas Paine! You present one or two that appear to be such, but the others bear no resemblance thereto. But what of it all? Thomas Paine was only a man. He claimed nothing more. He wrote his own thoughts, and made no pretensions to guidance from on high. No one claims that his works are divine, unless truth adds divinity to a man's writings. If his productions were full of contradictions, it would be no excuse for the conflicting statements and blunders made by your God. A single self-contradiction or imperfection in a work which is claimed to be divine completely overthrows its claims to divinity. God must be too perfect to make mistakes or to contradict himself.

As a specimen of your fairness in showing up Paine's self-contradictions, you quote these two passages from his "Age of Reason": "I have furnished myself with a Bible," and, "I keep no Bible." Now, you must know that the latter passage is found in the first part of the "Age of Reason," which was written when he had no Bible at hand, and the other passage is in the second part, written after he had provided himself with a copy. Is there the slightest contradiction in a person's saying, "I keep no Bible," when he had none, and, "I have furnished myself with a Bible," after he had procured one? You have thus reversed the

order of the quotations, putting the one first written when he had a Bible, and setting the one from the first part, when he had not yet obtained one to contradict it! Is that a strictly honest presentation of Paine's words? Is it indeed the best excuse you have to offer for the positive and oft-recurring contradictions of your Bible God, or his writers? Is God not better than Paine? Cannot you afford to be just toward Thomas Paine?

In your eleventh letter you attempt to prove the truth of the absurd flood story, that the ocean was raised to the tops of the highest mountains, by showing that some sea-shells and marine deposits have been found on elevated portions of the earth This does not prove that the surface of the ocean was once raised up to where the tops of the mountains now are. Had this been the case the sea shells and other marine deposits would not have been taken up there, because shells do not float on the surface of the water; but it is another proof that the mountains of the earth, sometime in the long ages of the past, have been raised up from the bed of the ocean, and of course taken marine debris along with them. Sir Charles Lyell thus speaks of the remains of ancient corals which he found at the falls of the Ohio, near Louisville: "Although the water was not at its lowest, I saw a grand display of what may be termed an ancient coral reef formed by zoophytes which flourished in a sea of earlier date than the carboniferous period. The Alps and their related mountains, and even the Himalayas, were not yet born, for they have on their high summits deep sea beds of the cretaceous and even of later dates" (Story of Earth and Man, p. 89). Your *scientists* who wrote the Bible knew nothing of this fact, nor that this continent presents indisputable proofs that it is older than the Himalayas of Asia, and that the highest mountains of the earth have been forced up from the sea level. But I would give more for the testimony of one such man as Lyell than for the word of the combined forty

or fifty writers who got up your wonderful Bible, with all the divine aid they had to help them, included.

You attempt to prove, too, that excavations at Nineveh confirm Biblical archæology. They do nothing of the kind; but they do prove that the Jews, during their captivity, borrowed from the Babylonians and Ninevites their views of cosmogony and incorporated them into their Bible stories which were written after their return to their own country.

Let me next examine your ten-stranded cable in favor of the superhuman origin of the Bible, and which you say cannot be broken. The proper way to become acquainted with any cable or rope and with the material of which it is composed, is to examine it closely, strand by strand. If the individual strands, as you almost confess with regard to your cable, are weak or rotten, or are composed of bad materials, it is impossible to have a good cable, that cannot be broken. It will be little better than a rope of sand, that must part at the first heavy strain that is brought to bear upon it. To prove the Bible is superhuman you ought to understand that it is incumbent on you to show that at least portions of it are above the power of man to produce. If there is nothing in it but what man can write, it is perfectly proper to relegate it to human minds and not to an unseen, unknown power outside of the Universe. Before it can be admitted to be divine, I repeat, it must be shown that it is not in the power of man to produce it. This you have failed to do.

The first strand of your cable is that the Bible is just about the *right size*. Who has the authority to say what is the exact size of divinity? Who shall say it is not larger or that it is not smaller than the Bible? If a certain size must be attained before a piece of manuscript can be divine, how is it with the parts that were written first, the Pentateuch, which is popularly supposed to be the oldest book in the collection—though it is not? If size is an essential

to divinity, the first books could not have been divine because of this defect. If the New Testament is essential in making up the right size, the Old Testament could not have been divine without it. If the book is just the right size to be divine, it is perhaps fortunate that several books were lost, among which may be named "The Wars of Jehovah," "Joshua's Division of the Holy Land," "Solomon's Natural History," "The Annals of Solomon," "The Annals of Nathan," "The Annals of Gad," "The Life of Solomon by Ahijah," "The Life of Solomon by Iddo," "The Acts of Rehoboam," "The Chronicles of Judah or Israel," "The Book of Jashar," "The Life of Hezekiah," "The Life of Manasseh," "The Prophecy of Ahijah," "The Book of Shemaiah," "The Sayings of Hosea," etc., etc.; if these had all been preserved they would doubtless have increased the size to such an extent as to destroy its divinity. What if the councils which decided which books should constitute the sacred canon had voted in or voted out a few more, would not the effect upon the divinity of the whole been most disastrous? How came you to know just how much it takes to equal divinity? How can you decide that, inasmuch as Deity is infinite, that his book also must not be infinite, and therefore the Hindoo Scriptures, which are so voluminous as to be almost infinite, are not more divine than the Jewish Scriptures? Your first strand will certainly not bear much of a strain.

Your second strand is *simplicity*. Now, I am disposed to concede the simplicity of any one who would present such an argument in favor of the divinity of the Bible, but is it any simpler than the story of Blue Beard, Cinderella, the Cow jumping over the Moon, and the whole catalogue of Mother Goose's Nursery Rhymes? If simplicity proves the divinity of the Bible, may it not be used as a criterion by which to determine the divinity of these other and similar works. Is all that is simple necessarily divine? Had you the Book of Daniel or the Book of Revelations in

view when you were so struck with the simplicity of the volume? I have known men to spend almost a lifetime poring over those two books, and they knew as little about their meaning at last as they did at first. If the Bible possesses such extraordinary simplicity, why is it that legions of priests, at an expense of many millions of dollars per year, are necessary to explain its meaning to the people? and why is it, if its simplicity is so marked, that the several branches of the Christian Church spend generations in bitter contention over its language? Finally, how does your admiration for its perfect simplicity agree with your sixth strand, where you say "There never was a man who could place his hand on it and say, 'I know and understand all it contains.' The most diligent student closes his investigations of it, feeling, like Newton in the presence of the Universe, that he was but a gatherer of shells on the shores of the unfathomable sea. Men can master other books. It does not require much application to comprehend all that Aristotle, Plato, Cicero, or any other philosopher ever wrote. Whatever proceeds from man can be grasped and mastered by man. But the Bible cannot be so grasped and mastered by man. Hence, it must be more than human." Here is a striking case of blowing hot and cold at the same breath. Your second strand is that the Bible is so simple that it can be easily understood—no "pomposity," or "sophomority" about it, everybody can understand it—hence it must be divine; but in your sixth strand you say it is so complex and hidden that no man can understand it—hence, it must be divine. These strands certainly will not unite in making a strong cable. I must confess that I do not think much of either of them.

Your third strand, *candor*, does not have much strength. The Bible has no more candor than thousands of other books that men have written. This strand adds nothing to your cable.

Your fourth strand, *incuriosity*, I can make very little of, How you make *incuriosity* a proof of divinity is a puzzler to me. Was not God a little *curious* when he came down in the cool of the day and walked in the garden to see what Adam and Eve had been doing? Was he not a trifle curious when he descended from heaven to see what the Sodomites had done, and whether their conduct was in keeping with the cry that had gone up to him? Was he not a little curious when he put Abraham to the severe test of proving if he would put his own child to death and offer him as a burnt offering? Did he not show commendable curiosity on many other occasions? No, no; *incuriosity* is not a proof of divinity. Try again, Brother Humphrey.

Your fifth strand I cannot comprehend sufficiently to get its full meaning. I believe you mean that the Bible is divine because God is King of kings and Lord of lords. I fail to see the connection. This is a very weak strand.

Your sixth I have quoted and found it completely neutralized by your second. They utterly contradict and destroy each other.

Your seventh strand, the close *resemblance between the Bible and nature*, is decidedly far-fetched. The Bible bears no more resemblance to nature than any other book does. In fact it bears less. It tells many impossible stories that are in utter variance with every principle of nature. There is very little harmony between nature and that *queer* old book. No. 7 is very weak.

Your eighth, *exhaustiveness*, has no more strength than the preceding. With all its *exhaustiveness*, what great truth, what science, what field of knowledge or philosophy has it exhausted? Did it exhaust cosmogony, astronomy, geology, chemistry, archæology, mathematics, geography, biology, physiology, zoology, the nature of force and matter, the character of mind or intellect, philology, meterology, pneumatics, hydrostatics, and all the numerous arts that exist in the world? No, it exhausts none of these, and

scarcely touches them. It exhausts nothing except it be the stories of wars, bloodshed and the sexual relations of a crude, semi-barbarous people. No. 8 might as well have been omitted.

Your ninth, that the Bible was far in advance of the ages in which it was announced or written, has little more strength than its fellow strands. It is impossible to see that the Bible had this peculiarity. We have just seen that in none of the sciences which afterward came to be well understood in the world did the Bible advance beyond its age and time. You aim to make a good deal of *Monotheism*. The Jews, like their brothers, the Arabs, seemed more inclined to Monotheism than many of the ancient nations, but whether this quality possesses much special excellence is a debatable question. If Monotheism has proved more advantageous to the world than Polytheism or *No*theism it is hardly yet ascertained. There is as much proof of the existence of a hundred gods as there is of one, and it is hard to be discovered how the belief in a single god is more conducive to virtue than the belief in numerous gods. Besides the Jews were not confined to one God. In the first chapter of Genesis the word translated *God*—Elohim is plural and means *Gods*. Further along in the original Hebrew we have *El*, *El-Shadai*, Adonai, Yahveh, Jah, Jehovah and others. The greater part of these were separate characters, but the translators rendered them all Lord and God—another exemplification of the dishonesty which the Scriptures cover. No. 9 contains no strength.

Your tenth and last strand I judge was thrown in for "good count," or as a makeweight. You wish to establish the fact that the Bible is the most *reasonable and practicable* of books. You could hardly set up a more absurd claim. A great portion of it is opposed to reason, and its practicability is of a very thin quality. In this respect it certainly does not surpass great numbers of other books. Who goes to the Bible when he wishes to learn the dictates of reason

and gain practicable information? It is only pious souls who imagine that the book is a voice from the throne of God and go to its pages for anything of a practicable character.

I have thus examined your "ten-stranded cable," and I cannot find that the strands amount to anything separate or that they possess any more strength when united. It seems very strange that you and the Christian world should depend upon such an imperfect cable to hold the ship of truth to her moorings. I must again express my surprise that you are able to present no stronger arguments in proof of the divinity of the book you so ardently revere. I cannot see how you were yourself won by such weak and inadequate reasoning. It is strange, too, that the world of Christendom is led along year after year and generation after generation by such deficient arguments. Millions, like yourself, give their assent to the divine origin of the Bible, when, as now, if the actual proofs of its divinity are called for, they turn out like the strands of your cable, possessing neither tenacity when alone, nor the ability to give strength to one another when combined.

I think I can give better reasons why the Bible is *not* divine than your ten are in favor of its divinity. In doing so I may repeat some that have already been used, but will arrange them in numerical order, similar to yours; and you may, if you please, call them *strands* in the great anti-biblical cable which *is* impossible to be broken.

1. There is no assertion from the writers themselves that they were directed or influenced by God.

2. It is wholly unknown, in nearly every instance, who the writers of the various books were, or whether they were men of credibility.

3. The time is not known when many of the books were written. A discrepancy of one thousand years, or more, exists between the time when it is claimed that they were written and the time when they really were written.

4. The matter contained in the book is largely crude and coarse, and is principally a mere narrative of events that were supposed to have occurred within the limits of an obscure nation occupying an area, in a hilly country, smaller than many of the small States in this Republic.

5. As everything the Bible contains could have been written without aid from any god, it is utter folly to assume that such a party had anything to do with it. There is not a chapter nor a verse in the whole compilation superior to human ability, and it is the height of absurdity to accord to divinity that which is wholly within the scope of humanity.

6. It is largely historical in character, and contains matter in the narration of which no divine aid would be necessary. It presents no more proofs of divinity than thousands of histories and detailed descriptions of that with which the world has been filled.

7. The coarseness and indecency of large portions of the book repudiate the idea of its being the work of the superior spirit of the Universe.

8. It is full of errors and contradictions, stating many points and incidents in language bearing two or more constructions.

9. It has many errors in chronology and in fact, making mistakes in some instances of hundreds of years.

10. The writers of the book were ignorant of the simplest truths of Nature which the merest schoolboy now clearly comprehends, such as the rotundity of the earth, the sun being the centre of the solar system, the phenomena of rain, rainbows, eclipses, the recurrence of day and night, the seasons, etc.

11. It contains many absurd and impossible statements which are opposed to the system of Nature and the laws which govern the Universe, as the story of creation, the snake story, the story of the flood, of the parting of seas and rivers, of Joshua stopping the heavenly bodies, of

Jonah three days in the belly of a fish, of three men being thrown unharmed into a superheated furnace, etc. Its talk about the "ends," "pillars" and "foundations" of the earth, and of the stars falling to the earth, is simply ridiculous.

12. Its writers were unscientific and mostly unlearned men who were entirely ignorant of hundreds of things in science and general knowledge that are familiar in the world to-day. The Bible writers had no knowledge imparted to them beyond what had been attained by the nations then existing upon the earth.

13. It contains no greater literary ability, no finer language, no more elevated thought, no purer morals, than are contained in other writings and books written as early or earlier and which are not supposed to have been written by gods.

14. It imparts very crude ideas of Deity, the Supreme Power of the Universe, giving it the form of man, with all the passions, impulses, whims, and foibles that pertain to an unprogressed, passionate, ungovernable human being. The description which it gives of his form and appearance is revolting even to a child.

15. It imparts very little practical, useful information touching the affairs of life, and gives imperfect instructions upon such subjects as man most needs to know.

16. It is largely made up of accounts of savage wars, carnage, and bloodshed, with plentiful details of marrying, concubinage, of the begetting and bearing of children, of experiments in cattle-raising, rapes, adulteries, etc., etc., disgusting to the refined mind.

17. If it was of any value to the people of the earth at the times in which it was written, and if it was the highest form of literature and science which the world then possessed, it has ceased to be of any vital importance to mankind save as a work of antiquity, and in this view it is worthy of preservation and respect but not as a book written by God.

18. The Bible teaches that God made the earth, and all the stars and worlds that compose the Universe less than six thousand years ago, while science teaches us with unerring truth that some of the far away suns and stars whose light meets our eyes on a clear night are so far distant that at the velocity at which light travels it would require hundreds of thousands and even millions of years for their light to reach our globe. Geology and its students have made it positive that this earth has existed as a globe for millions of years, and innumerable proofs can be brought to confirm it. How idle then to talk about this world and those distant orbs being less than six thousand years old.

19. The Bible teaches that vegetation of all kinds, including herbs, grasses, shrubbery, trees, etc., flourished and perfected their flowers, seeds and fruits before the sun came into existence, and before rain had ever fallen upon the earth. Every sensible person knows that this cannot be true.

20. The Bible teaches that the first created organic existences were grass, herbs and fruit trees, but geologists have found imbedded in the primitive rocks of the earth fossils of low forms of animal life found only in water which existed on the planet. It is established beyond a doubt that the *fuci*, the *mollusca* and the *polyparia* and other low forms of animal life existed ages before there was a spear of grass, a plant, a shrub or a tree upon the face of the whole earth.

21. The Bible teaches that the race of man has existed less than 6,000 years, while numerous discoveries have been made of the bones of men which have been excavated from deposits in caves and caverns, and other localities where they are found side by side with the bones of cave-lions, cave-bears, cave-hyenas, mastodons and various other animals which passed from the earth many thousand years ago. Crude implements, belonging to a primitive period called "the Stone Age," when man only knew how to

form his knives, his axes, his spears, his arrow-heads, etc., of stone and flakes of flint, have been found in such quantities and in so many localities, as to entirely set Bible chronology aside and prove positively that man has existed on the earth at the very least one hundred thousand years, and probably much longer. —

22. The errors of omission on the part of the Bible writers were as great as those of commission. They never alluded to the original fiery condition of the earth when its heat was so great for incomputable ages that organized life of any kind was utterly impossible on the earth.

23 Nothing is said in the Bible about the *Glacial Period*, which scientists have positive proofs existed for a long time on the earth, when vast bodies of ice were moved by the water a little as icebergs are now, when immense rocks were frozen in the ice and thus transported great distances. If it was the intention of the Bible writers to give information of what had taken place on the earth, the glacial period should not have been omitted.

24. The Bible teaches nothing of the topographical changes that have from time to time taken place upon the earth. It says nothing of islands and continents and mountains emerging from the ocean, while the plainest teachings of science give the positive information that the Alps, the Appenines, the Himalayas, the Ural Mountains, the Rocky Mountains of our own continent, the Andes, the Alleghanies, the Catskills, and all the other mountains on the face of the globe have either emerged from the bed of the ocean, or by internal fires and forces, have been upheaved from comparatively low ground. This was not all done at one time, nor within the same period. On the tops of some mountains are found remains of the devonian age; on others, of the carboniferous period; on others again, of the cretaceous period, showing that the several mountains of the globe were elevated at different periods, and at long eons of time apart.

25. The Bible neither contains a hint about the rotundity of the earth, nor does it contain a lisp of the existence of the vast Continent of America extending from the North Pole, or near it, to the 60th degree of south latitude, a distance of nearly ten thousand miles, and embracing every variety of climate, soil and topography, though it antedates, in existence as a continent, Europe, Asia and Africa. It was not because the Bible writers did not regard this older part of the world as worthy of mention, but because they were so ignorant of the facts of geography that they knew nothing about its existence, that made them neglect to speak of it; and the source of their information and inspiration was as ignorant as themselves.

26. While the most important truths of the Universe were entirely omitted and ignored, rambling tales, stories of blood and carnage, sketches of the lives of worthless priests and prophets, heartless tyrants, shameless women, stories filthy enough to cause the boldest man or woman to blush at their recital, genealogical descents, unpronouncable names, enigmatical and meaningless passages, and repetitions of semi-historical events make up the great bulk of what you reverently call the "Holy Bible," the "Book Divine," the "greatest gift of God to man," etc., all of which is hallucination—a fallacy of the strongest kind.

27. Many parts of the Bible are so far-fetched, obscure and unintelligible that they are totally worthless to everybody. How much good has the Book of Daniel, the Book of Revelations, and many other parts of the Bible, ever done to the world? None at all; but have been a cause for interminable puzzling, disputing, speculating and conjecturing.

28. Scarcely any book ever published has contained so many errors and inaccuracies. King James' translation was published in 1611; in 1711 it was corrected by bishops Tenison and Lloyds, thousands of errors having crept into it. In 1669 Dr. Blayney corrected a multitude of

new errors, reformed the text in many places and rectified some material errors in chronology. More recently "the British and Foreign Bible Society, after having circulated millions of copies of it, have declared that a faithful examination of it *gives rise to serious doubts whether it can be truthfully called the word of God.*" The American Bible Society in 1847 appointed a committee of its members to prepare a standard edition of King James' version, free from typographical errors. They accordingly prepared such an edition, correcting, as they stated, twenty-four thousand errors, but so alarmed were they at the attacks made upon it, that it was withdrawn, and the American Bible Society continues to this day to circulate a book, for the word of God, containing—according to their own confession—twenty-four thousand errors. The Bible Revision Committee at present remodeling and improving the Word of God, in England, are said to have reported one hundred and fifty thousand errors of one kind and another in the present version. When they bring out their new version it will be so changed from the one in use that it is questionable whether the most ardent Bible-worshipers will be disposed to accept it as their revered *word of God.*

29. The several books of the Bible are all of them mere transcripts of transcripts, not one of the original manuscripts being now in existence and has not been for the last thousand years. It is easy to understand that copies from copies must become very full of errors. Of the New Testament books alone there are said to be thirty-two thousand different versions. God would hardly be likely to trust an important word of his to such possibilities of mutation and corruption.

30. The Bible misleads men by inducing them to believe that God can be placated and gratified by spending one day in seven in idleness; by slaying and burning bulls, rams, he-goats and other animals; and by praise, adulation, and prayer. It is not reasonable to suppose that the God of the

Universe is in any way affected by any such frivolous performances.

31. The Bible leads people to believe that sin can be forgiven by certain ceremonies or penances being performed, while Nature teaches that there can be no forgiveness for a law once violated or a wrong act once committed.

32. The Bible has made millions of human beings miserable by the inculcation of a belief in hell and in a devil to torment them through the endless ages of eternity. There is nothing in Nature that gives the least foundation for such a horrible belief.

33. The Bible has done more towards degrading woman and towards keeping her in subjection to the masculine gender than any other influence in the world. From the passage, "Thy desire shall be to thy husband, and he shall rule over thee," unto "Wives, submit yourselves unto your own husbands as unto the Lord," woman has been made a mere slave to tyrant man, and it is only when the spirit of the Bible, in this respect, has been disregarded that woman has assumed her true position in life, an equal of man in all respects.

34. The Bible sanctions slavery. From its earliest chronology, when the oldest books were written, down to the close of the Book of Revelations, the Bible has justified and enjoined human slavery. It established it in many instances, and hardly ever has condemned it. The influence which the Bible shed in favor of slavery cost this country a protracted, bloody, and expensive war, costing hundreds of millions in treasure and at least a million of the best lives in the land. Mrs. Annie Besant, the courageous Freethinker and eloquent orator of England, uses this language: "'Cursed is Canaan; a servant of servants shall he be unto his brethren,' said the Bible from ten thousand pulpits, but man arose and swore that, Bible or no Bible, the slave should go free. The Bible has bolstered up every injus-

tice—it has bulwarked every tyranny—it has defended every wrong. With toil and pain and bloodshed have the soldiers of Liberty wrung from the reluctant hands of priests and Bible-worshipers every charter of our freedom and every triumph of our cause."

35. The Bible has retarded the progress of science. The Jewish Scriptures have been brought forward to knock down and strangle every new thought and every effort to reach something higher. The priests have stood like highwaymen on the road to progress, and to every passerby have shouted: "Your reason or your life!" Prof. Denton says, "Science has flourished not because it has had the Bible to help it, but in spite of its direst opposition. Astronomy discovered that the earth is round and revolves, but the Bible taught something else, and hence the astronomer was an Infidel and astronomy a dangerous science. Geology proved the world to be millions of years old, and the wail over its infidelity has not yet subsided. It is well known that man was on earth ages before the time of the the creation of Adam, according to the Bible, but how cautious men are in saying so! and how theologians denounce those who dare to do so; for it is not in agreement with the unknown writer of Genesis. It will be generally acknowledged that universal man is not descended from one pair, and that man had a natural origin; but our scientific men, especially Americans, have a padlock on their lips, and orthodoxy keeps the key."

36. The Bible approves Polygamy—one of the twin-relics of barbarism. In the cases of Abraham, Jacob, David and Solomon we have abundant proof that the Bible did not condemn the multiplicity of wives and concubines which these patriarchs and saints indulged in.

37. The Bible sanctions murder and the reckless taking of human life. This was carried to such excess that some days as many as five hundred thousand are reported killed in a single day, and of God's own people. There is nothing in

the Bible that represents God as being opposed to the effusion of human blood. On the other hand, there are many places showing that he delighted in it. He is often styled the God of battles, the Lord of Hosts, etc. In fact he seems to have a special fondness for blood, both of men and animals.

38. The Bible recognizes the right and justice of putting people to death for very trivial offenses; for instance for picking up sticks on the Sabbath, the refractoriness of children, committing adultery and other offenses no greater than these.

39. The Bible discriminates in favor of the Jews and against other nations, making the God of the Bible to be partial and deficient in justice. Meat unfit for the use of the Jews was allowed to be sold to aliens and strangers, and these were submitted to many exactions and indignities not visited upon the Jews.

40 According to some passages in the Bible, it approves of human sacrifices, as in the case of Jephtha, the hanging of two sons and five grandsons of Saul to stop a famine, and the law given in Leviticus xxvii, 29, which requires that everything, whether man or beast, *devoted to the Lord*, shall surely be put to death.

41. The severity of the Bible against witches has been the apology for a great amount of cruelty and taking of human life. The Bible injunction, "Thou shalt not suffer a witch to live," has indirectly caused the torture and death of probably hundreds of thousands of persons entirely innocent of witchcraft. The inhuman zealots who in Europe and in this country so cruelly persecuted, tortured and put to death the thousands of unfortunate wretches who were stupidly supposed to be witches or to be bewitched got their warrant, their authority, their impetus from the Bible. They were persistent admirers and worshipers of that book.

42. The Bible teaches that belief is a merit worthy of

eternal life and disbelief a crime deserving of eternal punishment. This doctrine which seems to me totally absurd, has been the cause of incalculable mischief in the world. As belief and disbelief are arbitrary qualities or conditions not subject to choice or whim, but to evidence and reasons presented—a person being unable to believe anything and everything that may be required of him, the injustice of this doctrine is most apparent.

43. The entire sentiment of the Bible that God selected the Jews from among all the nations of the earth to be his chosen, peculiar people—the only nation to be loved while all others were hated—does great injustice to the Universal Father, and has imparted very wrong estimates of his character and attributes, and has worked much evil in the world.

44. The Bible inculcates the absurd idea that labor is a punishment, and was inflicted upon man in consequence of his disobedience in eating a certain fruit. It teaches that but for this disobedience man could have lived in perpetual ease and idleness, everything he needed growing spontaneously for him. This pernicious belief has worked vast evil in the world. It has placed a disgrace upon honest labor, and kept man back in the night and indolence of barbarism. We well know that labor has been man's salvation. It has raised him from the low estate of the savage; it has aided him to subdue this planet to his use; it has enabled him to plow the ocean with his countless sails and steamers; to build cities, construct highways, canals, railways, and to make a delightful garden of a large share of the earth's surface. It has been the direct cause of the civilization and progress that exist in the world to-day, and without it man would have remained a brutal savage, and this in spite of the fundamental teachings of the Bible. Labor, instead of being a curse, a stigma, has been the greatest blessing that has befallen mankind.

45. The doctrine the Bible teaches, that the end of the

world is near at hand, has been a source of immense damage. It has caused thousands upon thousands to neglect their business and the necessary cares of life, to abandon and give away their property; to become hopelessly insane, to wander over the country like vagabonds until, miserable mendicants, they become the most pitiable objects in the world.

46. The doctrine that it is the height of excellence and virtue to live abject lives here, to take no thought for the morrow, to court ignominy, to practice painful self-denial, to live in want and penury, to neglect the common duties of life for the sake of riches in the future world, for the sake of crowns of gold to wear upon the head, for the sake of living in a city with gates of pearl and with streets paved with gold, has worked incalculable mischief with the simple dupes who have believed this syren song. Poverty and degradation here, for the sake of riches and splendor hereafter, has been a source of great evil, retarding enterprise, encouraging indolence and mendicancy. Its influence has been most pernicious.

47. The Bible is inferior to many works which men have perfected. It has been produced since the pyramids of Egypt were builded, since the Sphinx was executed, since the Obelisk was erected—which is cut from a single stone, weighs three hundred tons, and is still standing—since the colossus of Ramses II., which weighs nine hundred tons, was constructed; long since the construction of the monolithic temple weighing five thousand tons described by Herodotus, the one immense stone of which it is made having been transported, no one knows how, the whole length of the valley of the Nile to its delta; since the sculpture, bas-reliefs, obelisks, monuments, and temples with the most elaborate inscriptions, which were executed more than thirty-five centuries ago. These works were performed by men, and they certainly were far more difficult of accomplishment, and would seem to need the

aid of the gods far more than the writing of the tedious details, the filthy stories, and the questionable history of the Bible. Why not as well insist that the gods or a god helped them to perform those stupendous works as to force us to acknowledge that a god must have assisted the writers of the Jewish Scriptures?

48. The greater portions of the Bible were undoubtedly written since the Institutes of Menu were penned, since the voluminous Vedas and Puranas were written, since the grand teachings of Zoroaster and the Avesta were committed to parchment; long since the cuneiform inscriptions of Nineveh and Assyria were executed; since many of the sacred writings and inscriptions of Egypt were produced; about the time, perhaps, of the Indian saint, Buddha, and the wonderful sayings he uttered, and the grand old Chinese philosopher, Confucius, with his eminently practical and useful precepts and morals. All these were written by men, and you will hardly claim that Jehovah had anything to do with them; and as they are, in point of ability, purity, and grandeur, equal, and more than equal, to the Jehovistic sacred writings, it is preposterous to insist that these could not have also have been written by men.

49. The Bible is an advocate and supporter of kings and tyrants. It recognizes the divine right of kings to rule over the masses of the people, who are required to render implicit obedience and to be nothing more nor less than slaves. It does not introduce nor advocate the republican and higher forms of government, which, as civilization and intelligence advance in the world, are found to be vastly better for the masses of men than monarchy and tyranny. The God of the Bible was little more than a big king or despot who, with an arbitrary power, led his hosts, and proudly tyrannized over a nation of slaves.

50. The Bible establishes and sustains a privileged class, a divine aristocracy which has ever been a most oppressive burden to mankind. I mean the priesthood. One twelfth

of the men of Israel were set apart to be priests to the other eleven parts. They performed no manual labor, but served in the sanctuary or temple, and performed divine ceremonies, such as slaying the bullocks, rams, and he-goats used for sacrifice (very likely they helped to eat them, too), together with making peace offerings, offerings of prayer and praise, and attending to the various celestial affairs of like character. For these very important services they were granted an immunity from toil, and were supported in an easy, idle life. One tenth of the products of the labor of the entire people had to be paid in to support this privileged class, and the masses were required to look up to them and revere them almost as though they were little gods. Priestcraft has ever been an onerous burden upon the backs of the people. Priests have ever been an unproducing, idle class of ecclesiastical aristocrats for whom the laboring people have been compelled to toil. The priests, in all systems of religion, have claimed that they knew more about the gods, the devils, and their wills and purposes, than all the world beside, and have claimed to be able to act as mediators between the gods and the people, that they had great influence at the courts of the gods, that they could influence them with their prayers and placate them by their adoration, their praise and their offerings. The people have for thousands of years been fools enough to believe these representations, and to think they must have priests to perform their business with the gods for them, to tell the gods what the people wanted, and to tell the people the will of the gods toward them and what they required of them. For performing this heavenly brokerage business, for thus acting as go-betweens to and from the gods and their vassals, the priests have made an extremely good thing of it. They have lived upon the fat of the land, they have dressed in the finest of linen, broadcloth and costly furs, they have received a great amount of reverence, and thousands of exquisite favors have been granted them

by the female portion of their flocks which you prefer I should not allude to, and all this without blistering their hands, without soiling their fine garments, or without causing the perspiration to start from their brows. They have been *par excellence*, the celestial aristocracy here below, and to prove that they were entitled to all the honors bestowed upon them they claim they have a commission from the throne above the clouds. Though they have been liberally rewarded for their very valuable services, they have not proved to be always useful or always harmless. They have been extremely busy and extremely officious. They have instigated many theological dissensions among men; they have raised many ecclesiastical points and formulated many new creeds which they have required the people to accept. Nor have they been willing to keep out of the political field. They have instigated countless quarrels, embroglios, contests, wars and caused incalculable bloodshed. O yes, they have been a very costly luxury to poor credulous mankind, and I cannot think a kind, heavenly Father, full of kindness, love and compassion, whom you tell us sits upon his throne a little way above the clouds, keeping his loving and benignant eye always upon us, would ever have devised or countenanced such an institution as the priesthood. It is wholly of human origin.

I have thus given you my fifty-stranded cable of reasons why the Bible should not be regarded as the production of the Supreme Power of the Universe in place of your ten-stranded cable. I modestly think my strands are at least five times as strong, individually, as yours, and as there are five times as many of them, my cable, mathematically speaking, must be two hundred and fifty times as strong as yours! The relative difference between the two is undoubtedly as great as that—as thousands are daily coming to see. The book which so many have made a fetish of and worshiped almost precisely as fetish worshipers used to worship their idols, is being daily more and more under-

stood in its true character. It is becoming widely comprehended that it is a book entirely of human production, and manufactured, as all other books are, and that it exhibits no more marks of divinity than any other book. Let me here give one more somewhat extended quotation from Col. R. G. Ingersoll, whom, I am sorry to notice, you regard with little favor:

"According to theologians, God, the father of us all, wrote a letter to his children. The children have always differed somewhat as to the meaning of this letter. In consequence of these honest differences, these brothers began to cut out each other's hearts. In every land where this letter from God has been read the children to whom and for whom it was written have been filled with hatred and malice. They have imprisoned and murdered each other, and the wives and children of each other. In the name of God every possible crime has been committed, every conceivable outrage has been perpetrated. Brave men, tender and loving women, beautiful girls, and prattling babes have been exterminated in the name of Jesus Christ. For more than fifty generations the Church has carried the black flag. Her vengeance has been measured only by her power. During all these years of infamy no heretic has ever been forgiven. With the heart of a fiend she has hated; with the clutch of avarice she has grasped; with the jaws of a dragon she has devoured; pitiless as famine, merciless as fire, with the conscience of a serpent. Such is the history of the Church of God.

"I do not say, and I do not believe, that Christians are as bad as their creeds. In spite of church and dogma, there have been millions and millions of men and women true to the loftiest and most generous promptings of the human heart. They have been true to their convictions, and with a self-denial and fortitude excelled by none, have labored and suffered for the salvation of men. Imbued with the spirit of self-sacrifice, believing that by personal effort they

could rescue at least a few souls from the infinite shadow of hell, they have cheerfully endured every hardship and scorned every danger. And yet, notwithstanding all this, they believed that honest error was a crime. They knew that the Bible so declared, and they believed that all unbelievers would be eternally lost. They believed that religion was of God and all heresy of the Devil. They killed heretics in defense of their own souls and the souls of their children. They killed them because, according to their idea, they were the enemies of God, and because the Bible teaches that the blood of the unbeliever is a most acceptable sacrifice to heaven.

"Nature never prompted a loving mother to throw her child into the Ganges. Nature never prompted men to exterminate each other for a difference of opinion concerning the baptism of infants. These crimes have been produced by religions filled with all that is illogical, cruel and hideous. These religions were produced for the most part by ignorance, tyranny and hypocrisy. Under the impression that the infinite ruler and creator of the Universe had commanded the destruction of heretics and Infidels, the Church perpetrated all these crimes.

"Men and women have been burned for thinking there is but one God; that there was none; that the Holy Ghost is younger than God; that God was somewhat older than his Son; for insisting that good works will save a man, without faith; that faith will do without good works; for declaring that a sweet babe will not be burned eternally because its parents failed to have its head wet by a priest; for speaking of God as though he had a nose; for denying that Christ was his own father; for contending that three persons, rightly added together, make more than one; for believing in purgatory; for denying the reality of hell; for pretending that priests can forgive sins; for preaching that God is an essence; for denying that witches rode through the air on sticks; for doubting the total depravity of the

human heart; for laughing at irresistible grace, predestination and particular redemption; for denying that good bread could be made of the body of a dead man; for pretending that the Pope was not managing this world for God, and in place of God; for disputing the efficacy of a vicarious atonement; for thinking that the Virgin Mary was born like other people; for thinking that a man's rib was hardly sufficient to make a good sized woman; for denying that God used his finger for a pen; for asserting that prayers are not answered, that diseases are not sent to punish unbelief; for denying the authority of the Bible; for having a Bible in their possession; for attending mass, and for refusing to attend; for wearing a surplice; for carrying a cross, and for refusing; for being a Catholic, and for being a Protestant, for being an Episcopalian, a Presbyterian, a Baptist, and for being a Quaker. In short, every virtue has been a crime, and every crime a virtue. The Church has burned honesty and rewarded hypocrisy, and all this, because it was commanded by a book—a book that men had been taught implicitly to believe, long before they knew one word that was in it. They had been taught that to doubt the truth of this book, to examine it, even, was a crime of such enormity that it could not be forgiven, either in this world or in the next.

"The Bible was the real persecutor. The Bible burned heretics, built dungeons, founded the Inquisition, and trampled upon all the liberties of men.

"How long, O how long will mankind worship a book? How long will they grovel in the dust before the ignorant legends of the barbaric past? How long, O how long will they pursue phantoms in a darkness deeper than death?"

With your usual accuracy you say: "Such words as *seething*, *roasting*, and *frying* belong exclusively to the Infidel vocabulary." Allow me once more to correct you. They legitimately belong to the theory of countless millions of

people being submerged in the lake of eternal fire and brimstone in which you so fondly believe. If the unfortunate wretches cast in the burning lake will not *seethe*, *roast* and *fry*, pray what is the reason, and where is the wrong in using the terms? But, to show you that these words do not belong exclusively to the "Infidel vocabulary," permit me to make a few quotations from strictly orthodox sources upon your favorite theme, "Hell and Damnation":

In Baxter's "Saint's Rest" he thus rapturously addresses himself to sinners: "Your torment shall be universal. . . . The soul and the body shall each have its torments. The guilt of their sins shall be to damned souls like the tinder to gunpowder, to make the flames of hell take hold of them with fury. . . . The eyes shall be tortured with sights of horror, and hosts of devils and damned souls. The ears shall be tortured with the howlings and curses of their companions in torments. Their smell shall be tortured with the fumes of brimstone, and the liquid mass of eternal fire shall prey upon every part. . . No drop of water shall be allowed to cool their tongues; no moment of respite permitted to relieve their agonies."

The saintly Bunyan gives this delectable picture: "All the devils in hell will be with thee howling and roaring, screeching and yelling in such a hideous manner that thou wilt be at thy wits' end, and be ready to run stark mad again from anguish and torment. . . . Here thou must lie and fry, and scorch, and broil, and burn for evermore."

An evangelical poet, catching the fiery refrain, thus sweetly sings:

"Clattering of iron, and the clank of chains;
The clang of lashing whips, shrill shrieks and groans,
Loud, ceaseless howlings, cries, and piercing moans.
Meanwhile, as if but light were all their pain,
Legions of devils, bound themselves in chains,
Tormented and tormentors, o'er them shake,
Thongs and forked iron in the burning lake.

Belching eternal flames, and wreathed with spires
Of curling serpents, rouse the brimstone fires.
With whips of fiery scorpions scourge their slaves,
And in their faces dash the livid waves."

The Rev. Mr. Benson, a prominent Methodist commentator of England, uses this language:

"Infinite justice arrests their guilty souls and confines them in the dark prisons of hell, till they have satisfied all the demands by their personal sufferings, which, alas! they never can do. . . . God is present in hell in his infinite justice and almighty wrath as an unquenchable sea of liquid fire, where the wicked must drink in everlasting torture. His fiery indignation kindles and his incensed fury feeds the flame of their torment, while his powerful presence and operation maintain their being and render all their powers most acutely sensible, thus setting the keenest edge upon their pain, and making it *cut most intolerably deep.* He will exert *all* his divine attributes to make them as wretched as the capacity of their natures will admit. . . Number the stars in the firmament, the drops of rain, the sands on the sea shore, and when thou hast finished the calculation, sit down and number all the ages of woe. Let every star, every drop, every grain of sand, represent *one million of tormenting ages;* and know that as many more millions still remain behind them, and so on without end."

The Rev. Mr. Ambrose, in a sermon on Dooms-day, drew this picture:

"When the damned have drunken down whole draughts of brimstone one day, they must do the same another day. The eye shall be tormented with the sight of devils; the ears with the hideous yellings and outcries of the *damned in flames;* the nostrils shall be smothered, as it were, with brimstone; the tongue, the hand, the foot and every part shall *fry in flames.*"

This delicate delineation of the loveliness of hell is from the pen of the Rev. J. Furniss, C. S. R. R., and was published by authority in England, and was part of the instruction designed for the young:

"We know how far it is to the middle of the earth; it is just four thousand miles; so if hell is in the middle of the earth, it is four thousand miles to the horrible prison of hell. Down in this place is a terrific noise. Listen to the tremendous, the horrible uproar of millions and millions and millions of tormented creatures, mad with the fury of hell! Oh, the screams of fear, the groanings of horror, the yells of rage, the cries of pain, the shouts of agony, the shrieks of despair, from millions on millions! There you hear them roaring like lions, hissing like serpents, howling like dogs, and wailing like dragons. There you hear the gnashing of teeth and the fearful blasphemies of the devils. Above all, you hear the roaring of the thunders of God's anger, which shakes hell to its foundations. But there is another sound. There is in hell a sound like that of many waters. It is as if all the rivers and oceans of the world were pouring themselves with a great splash down on the floor of hell. Is it, then, really the sound of waters? It is. Are the rivers and oceans of the earth pouring themselves into hell? No. What is it, then? It is the sound of oceans of tears running down from countless millions of eyes. They cry forever and ever. They cry because the sulphurous smoke torments their eyes. They cry because they are in darkness. They cry because they have lost the beautiful heaven. They cry because the sharp fire burns them. . . . The roof is red hot; the walls are red hot; the floor as like a thick sheet of red hot iron. See, on the middle of that red hot iron floor stands a girl. She looks about sixteen years of age. She has neither shoes nor stockings on her feet. The door of this room has never been opened since she first set her feet on this red hot floor. Now she sees the door opening. She rushes forward. She has gone down upon her knees upon the red hot floor. Listen,

she speaks. She says: 'I have been standing with my bare feet on this red floor for years. Day and night my only standing place has been this red hot floor. Sleep never came to me for a moment, that I might forget this horrible burning floor. Look at my burnt and bleeding feet. Let me go off this burning floor for one moment—only for a short moment. Oh, that in this endlesss eternity of years, I might forget the pain only for one single moment.' The Devil answers her question. 'Do you ask for a moment—for one moment to forget your pain? No, not for one single moment during the never-ending eternity of years shall you ever leave this red hot floor."

I am aware, Bro. Humphrey, of your fondness for this kind of literature, and I would gladly favor you with many other choice extracts of the same kind which I have in my possession, but a feeling of mercy for our readers prompts me to desist. I will furnish you much more of the same kind of interesting reading matter at any time you wish it. It is a beautiful picture, is it not? How can anybody help loving a religion which has such a hell and loving a God capable of getting it all up? I trust I have convinced you that the words *seething*, *roasting* and *frying* do not belong exclusively to the "Infidel vocabulary."

In alluding to your personal experience, you say that the more you make yourself acquainted with the contents of the Bible, the more astonished you become at the same; that it is a perennial fountain to your soul; that you rise from it ready to say, like Jacob at Bethel, "How dreadful is this place. This is none other than the house of God, and this is the gate of heaven"; that you "find it a feast both for the intellect and for the heart. It is as full of wisdom as a father's counsel, and as full of affection as a mother's bosom." I cannot but be struck with the different effects that it produces upon you and myself. It does not make me feel that way at all. It awakens no special fervor in my breast, and does not enthuse me "worth a

cent." Looking upon it as I would upon any other book, wholly man-made, it fails to arouse my religious feelings. I presume you feel very much the same, when you read that old book, as does the Brahmin when he reads his Vedas, the Buddhist when he pores over the sacred inculcations of Sayka-Muni, the Parsee when he peruses the maxims and precepts of Zoroaster, the Chinese when he reads the excellent sayings of Confucius, the Mohammedan when he rises from the Koran, and the Mormon when he has filled his soul from the fountain of the Mormon Bible, the plates of which the prophet, Joe Smith, asserted that he obtained in a miraculous manner, but which were really an unpublished romance written in Bible style by an ex-Methodist preacher named Spaulding. I look upon you as occupying the same mental plane as they, and I regard you all as being equally in error concerning the divine afflatus which you severally imagine you draw from your sacred bibles. I only hope that you may all learn to look to the truths of Nature for guidance, and discard all superstitions and antiquated myths.

I am a trifle amused at your efforts to prove the existence of God from the "bumps" on a man's head. If the central portion of the head being high proves a God, does not being full over and back of the ears also prove a Devil? Is it not rather a weak conception that the shape of men's skulls make the slightest difference with the existence or non-existence of a divine being? If there are more men with low heads than high ones, would not the majority be against your God, and would he not be ruled out? If God has no place to exist except in men's skulls, is it not about time that he stepped down and out? Possibly God exists only to those with large organs of veneration, while to those who are small in that region he does not exist at all, or rather that the only existence that imaginary being has is in the whims and fancies of men and women.

The question of the existence of a God does not legiti-

mately belong in this discussion, but as it has been introduced, and you devote considerable space to the subject, I will consider it for a few moments. You say, "let us begin at the beginning." That is very well; but where is the beginning? When was it? Before we begin at the *beginning*, is it not well to be sure there was a beginning? You say, too, "It is self-evident that *something* must have existed from eternity." How about the beginning of that *something* that has ever existed? Did it have a beginning? Did eternity have a beginning? Did space have a beginning? Of course not, and it will be impossible to find their beginning to begin at.

I accept it as a self-evident proposition that *something cannot come from nothing*. All the gods that men ever dreamed of could not make something of nothing. As Ingersoll says, "Nothing, considered in the light of a raw material, is a most decided failure." By no process that has ever been discovered, can *nothing* be converted into *something*. By all the skill which the world has possessed not one grain of matter has ever been destroyed, not one grain has ever been created. From these premises it is very easy to arrive at the conclusion that whatever exists to-day ever did exist in some form, for it is, we see, totally impossible to speak or create or evolve something from nothing. Matter may pass through interminable changes and transformations, but it can neither be increased nor lessened.

You speak of *Force* and make an effort to connect it somehow, mysteriously, with your Deity. *Force* is a concomitant, an integral part, an eternal attendant upon *Matter*. There can be no *Force* without *Matter*, and equally no *Matter* without *Force*. These are in certain degrees convertible one into the other. We well know that matter contains latent force, and that the forces in the Universe unite in organizing matter in comparatively solid form. All matter by the agency of force is susceptible of taking the etherial forms, and all etherial forms, by the aid

of force and chemical affinity, are capable of taking solid forms. All matter is charged with force or life. There is no inert matter, there is no dead matter. Life and force exist everywhere where matter is, and matter in some form exists everywhere where space is. Matter or substance is as infinite as space or eternity, and had a *beginning* just as much and no more. Force is as beginningless as matter. Neither could have begun; neither can end.

These being accepted as truths, and truths I verily believe them to be, there is little chance of your supernatural, personal, anthropomorphic, Jewish God with parts and organs—necessarily occupying but a single point in the Universe at a given time—ever coming into existence; and there is absolutely no office for him to fill, no place for him to occupy, nothing for him to do. All the forces that now exist in the Universe ever did exist, and they acted as perfectly decillions of ages ago as they do to-day. In view of these grand conceptions, how crude, how weak and puerile is the idea that the Jewish Jehovah is superior to them all, and, six thousand years ago, spoke the boundless Universe into existence from nothing! This is undoubtedly one of the most baseless vagaries ever indulged in by the human mind. To my conception it is vastly grander and vastly truer to accept the great fact that the glorious Universe, with all its intricacies, all its potencies, all its possibilities, all its ever-changing forms and forces, ever existed in perfection as it exists to-day, than the childish belief that a few thousand years ago it was somehow brought into existence by a deity in the form of *a big man* who had passed countless eons *somewhere* or *nowhere*, surrounded by *nothing*, and reposing in perfect idleness. For me, I repeat, it is much easier to accept the fact that the Universe ever existed, with all its *substance* and all its *force*, than to admit the eternal existence of a god capable of devising and speaking it all into existence, or bringing it from non-existence If we admit that substance always existed, we may as well go a little far-

ther and admit that force and its immutable laws also always existed.

You speak of Mind, of its inherent laws, etc., and seem to think it has a domain and an existence apart from the Universe. Nothing, to my view, can be more erroneous. Mind belongs to the Universe, and is simply a function of organized matter, the same as any other faculty or function of the body. It has no domain by itself, no separate existence. There is not a particle of proof that mind or intellect has ever existed except as produced by an organization adapted to its production. Mind or thought is only generated through the medium of the brain and nervous system, the same as the sight is produced by the eye and optic nerves, hearing by the mechanism of the ear and the auricular nerves, and muscular strength by the muscles, tendons, etc. These are all equally sustained by the food taken into the stomach, and when digested and assimilated pass into chyme and chyle, and by means of the circulatory apparatus are carried over the entire system. When a man recuperates his stomach with a healthy meal, digestion at once begins, and the latent force in the food is assimilated and imparted to physical functions, and whether he walks twenty miles, chops a cord of wood, carries three tons of coal up as many flights of stairs, or works ten hours at writing or other mental labor, the process that goes on in his organization is much the same; the food that has been eaten and digested goes to supply the waste that is produced by the effort made, be it physical or mental, and if this effort is continued and the waste is kept up, additional food from time to time must be taken. If the food is shut off the man cannot continue to walk, he cannot continue to chop wood nor carry up coal, and equally impossible will it be for him to continue his mental labor. Our thoughts are just as much the result of the food we eat as is our muscular strength or any other function of our organization. Truly has it been said that the finest poems

and dramas that have ever been written are simply well-digested and well-assimilated meat, bread, and potatoes. With a good organization and proper food, good thoughts can be produced, and without them they cannot be. There is no existing proof, I repeat, of any thoughts, any mind, any intellect, unless it is produced by an organization adapted to the purpose. A Great Central Intellect, a vast fountain of mind, is equally absurd as to talk about a great ocean of sight, a central fountain of hearing, a grand reservoir of taste, or a general storehouse of muscular strength. All are alike the production of organization, and can exist in no other way.

Intelligence is found in lesser or greater degree in every form of animal life, and always in proportion to the organization which produces it; and possibly in a still more limited degree in vegetable life. The Jelly-fish is a very low form of life, and it has a very low grade of intellect, but it is sufficient to serve its purpose in taking its food and in filling its humble sphere of existence. The oyster leads a very secluded life. It has little brain or nervous system, and consequently has but little intellect, but it has some, and it is exactly in keeping with its organization, and as it is sufficient to lead it to take the food necessary to its subsistence and to close its castle-gate when danger approaches, it is sufficient to subserve its purpose. As we rise in the scale of animal life through the *articulates*, the *vertebrata*, the quadrupeds, the mammals, up to man, we find that the intellect increases as the organization is more perfect, and that the mind of the animal is always in exact proportion to the character of organization. We notice that bees, ants, rats, foxes, dogs, horses, elephants and many other animals have minds much better developed than have the cruder animals, and it is wholly because they have better brains and nervous organizations. They would all reason as well as men if their mental organizations were as perfect. There is great difference in the intellect of different

men and women, but apart from culture and training, it is wholly the difference in organization that mades the difference in the mind. As there are no two organizations just alike, so no two minds are ever found to be alike. If the mind is a mere spark from the great fountain of eternal mind, as the theologian supposes, it is probable there would be far more similarity in the minds of men than we find to be the case. The organizations perpetually vary, and equally the minds must ever be unlike.

I will also assume the responsibility of saying there is no proof in existence of any deity, god, power or force outside of the Universe, and until such proof is found it appears to be the height of absurdity for theologians to persist in asserting that there is such force or deity. It may be very true, that "the fool hath said in his heart, there is no God," but he is equally a fool when he asserts dogmatically, with his lips or with his pen, that *there is a God.* All the substance, the powers and forces, I again repeat, that have an existence belong to the Universe and are parts of it, and there is not the first particle of proof of any supernatural power or of any force superior to, or outside of the Universe. All the powers and forces, I said, that exist to-day have ever existed in some form, and there is no possibility of matter or force being spoken into existence by a power or a person outside of it, there is nothing above it, there is nothing below it. It embraces all substance, all force, all space and all existence, it is the *all in all.* A *beginning* of the Universe is utterly incomprehensible. The beginning of a god is far less absurd, for we know thousands of them have had beginnings and ends.

You say, "It is self-evident that *something* must have existed from eternity;" and I regard that as one of the most sensible utterances in your entire letter. It seems the most rational conclusion an intelligent being can come to. If it is true that *something* cannot come from *nothing*, it is the only conclusion that can be arrived at. If, then, we have

got so far along as to understand that *something* must have existed from eternity, it is equally easy to comprehend that *all* matter or all *something* has existed from eternity If you admit that *anything* has existed from eternity, it is but a step further—and a very reasonable one to take—to conclude that *everything* has existed from eternity. It is far easier for the mind to admit that *everything* has ever existed than to think that but a part of it, called *God,* has ever existed, and he or it made the remainder from *nothing.*

You, as other theologians do, attach great importance to the design argument in proof of the existence of a God, and perhaps it is the best proof you have; but it really amounts to nothing, for, you know, *The proposition that proves too much proves nothing.* If the design that is shown, or is apparent, in the Universe proves that it was designed and created, it also proves that the designer, necessarily superior to the Universe in every particular, and much fuller of design and wonderful adaptability — must likewise have had a designer; and then you may imagine designers of designers and creators of creators, until your mind is bewildered and perfectly lost. Do you not see that when you start out with the proposition that whatever possesses adaptability, fitness, design, potency and power must have had a creator having all these qualities in a superior degree to the thing created, that that creator must also have had a creator? And, reasoning in this way, where will you stop? You may go on forever getting up gods, creators of universes, and gods, creators of gods!

There are some things, or qualities, which, as you can easily imagine, were never designed, were never invented, never had a beginning. Among these may be mentioned time, space, the fact that two units are twice as many as one, that between two hills there must be a valley, that a straight rod four feet long must have two ends, that a three-year-old child cannot become three years old in a minute. There are thousands of other similar truisms,

which, you will readily admit, were never "designed." They necessarily have an eternal existence. So, in fact, it is with every truth, every principle, every fact in the Universe; they were never designed, they were never invented, they ever existed. You say, "the argument from design is absolutely conclusive." Nothing of the kind. It just proves nothing at all; and the more the operations of the Universe are investigated, the more it will be understood, that the Universe works to no design, and operations and events are as they are, because they can be no other way. You flippantly use the word *chance*, and insinuate that the Universe is a *chance* affair. Nothing is more absurd, and you ought to fully understand it. There is no *chance* in the operations of the Universe. Causes and effects are inevitable and unalterable. There is no *chance* about it. It is your God who is a *chance*-God. By chance he took a notion to make the Universe after he had spent an eternity in inactivity; by chance he made man and woman so that they fell and spoiled his job at the very first temptation; by chance he made a devil that has ever since circumvented him; by chance he selected a race of people as his special favorites whom he could not control; by chance he made men so sinful that he had to drown out the world; by chance the world got so full of sin that he was obliged to to come down himself to earth and be crucified to appease his own anger, and by chance he has miserably managed all his complicated affairs ever since. Talk no more about *chance*, unless it is in connection with your own chance-God.

If you can comprehend the truth that there are natural causes only, and that every event that has ever taken place was the result of a natural cause sufficient to produce it, you will be able to understand not only that no supernatural cause or causes are necessary, but that a design was also out of the question.

You imagine you see in every form of life an intricate

design, but it is in imagination only. Every production of the Universe, as I said, has been the result of *natural* causes and not of *supernatural* causes. Every organ and function of the animal kingdom has resulted from the forces of nature and the environments of the animal. Take the organ of the eye for instance. It is an intricate piece of machinery, and probably shows as great a degree of design as anything in existence. But distinguished biologists tell us that the eye is wholly the result of natural causes, and was produced by the rays of the sun in connection with a perfect nervous system. All animals with comparatively perfect nervous systems and who live in the sunshine have eyes more or less perfectly developed. Such animals as have no nervous system or live permanently where there is no sunlight have no eyes. In the lower forms of animal life the eye was preceded by prehensiles or feelers which acted in part as eyes. In the evolution of animal life, and by the influence of the sun's rays, the prehensiles gradually shortened and perfected until a perfect eye was produced. It was the natural forces which produced this change, and not the *super*natural.

It is well known that if animals are kept permanently from the action of the sun's rays the nerves of the eye become atrophied, paralyzed, or useless, and the eye is destroyed, as in the case of the fishes taken from the Mammoth Cave of Kentucky, where for generations they had existed in darkness. They had spots on the head that looked like eyes, but they were not eyes; the fish were as blind at one end as at the other. When those fish were exposed to the rays of the sun for an extended time the eye was gradually re-created and the sight reproduced. There was no supernatural power here, no God; neither in the original production, the loss of the eye, nor its reproduction. God had just as much to do with it in one case as in the other.

You doubtless have read of the cases of the unfortunate

victims of religious persecution which Napoleon's army set at liberty from the Roman Inquisition. Some of them had been kept in dungeons and dark prisons for thirty or forty years, during which their organizations had slowly adapted themselves to surrounding conditions, and they could see a little in the darkness of their confinement, but when brought into the full light of the sun the rays were too powerful and they were made utterly blind. Now, God had just as much to do with destroying their sight as he had with immuring them in the dungeons of the Inquisition, and he had as much to do with that as he had with designing their eyes. Very much is laid to his charge that he is just as innocent of as are you and I.

Nearly a century ago James Hutton of Scotland, a gentleman of deep reasoning, and a member, by the by, of the Presbyterian Church, gave much thought and attention to the secondary rocks. He was the first to advance the theory that rocks were formed under the ocean where the great weight of the water prevented the volatile portions from escaping from the effects of the great heat which prevailed there, and that from the combined igneous and aqueous agencies the secondary rocks were produced, long before man existed on the earth. The theory startled Europe and it was soon discovered that Hutton had unwittingly disposed of God and made the Universe perform what had been attributed to God. The theory was so damaging to theology that Hutton was thrown into disgrace. His wife left him because he was an Atheist. The Church and his friends discarded him. Like a hero, however, he retained his views, but undoubtedly the severe frigidity with which he was treated shortened his days. But after his death, James Hall, a chemist, made a series of experiments with his crucible and retort and demonstrated beyond doubt that Hutton was correct. Though the rocks were subjected to ever so high a heat, if the gaseous parts were by pressure prevented from escaping, a new union would take

place, with marble and other rocks as the result. Hutton's speculations have ripened into a settled scientific theory, and his views are accepted by all the learned scientists of the day, though they entirely dispense with the services of a god in forming the rocks which compose the crust of the earth. The more scientists investigate these subjects, the more do they find natural causes equal to all emergencies, and that there is no room for a God in the Universe, and nothing for him to do.

With Tyndall I believe the Universe—or matter—possesses all the power and potencies to perform all the results that take place, and that no outside agency is necessary or possible. In this regard you wrong Tyndall and others. He believes in no supernatural God that is in opposition to the laws of the Universe, and operates outside of or above them. There is hardly a first-class scientist of the day who believes in a power, force or deity without the Universe. They believe that the Universe contains all the substance and all the forces that have an existence.

You speak some three different times about the ape being an Atheist, and assume that the nearer a man is to an ape the more likely he is to be an Atheist. As usual, you are entirely wrong. You know nothing about the ape being an Atheist. He probably neither believes in a God nor disbelieves in one. But this we do know, the farther back we trace man to his primitive condition, but a remove from the animal kingdom, the more we find he believed in gods. He located bad gods and good gods in every department of Nature—in the storm, in the lightning, in the winds, in the heat, in the cold, in light and in darkness, and in every element and condition, but as he has advanced in civilization and intelligence, his gods have grown fewer and thinner, and at length his God has become so attenuated and etherial that he is wholly intangible and impalpable, and the nearer he comes to *nothing at all and nowhere* the better it is for all concerned. When a superstitious man becomes

wholly emancipated from supernatural gods, he will have more time and freedom to study the laws of the Universe and to learn vastly more from real facts than he can ever know from all the myths and invented gods that the world has ever been cursed with. Your talk about "inquiring at the office," and the necessity of "consulting the Divine Scriptures" if we would be admitted into the inner courts of nature, is mere theological twaddle. There is nothing in it whatever.

It makes but little difference what men who have preceded us have believed upon the subject of deity. Their light upon this subject was in proportion to their degree of intellectual development. Those who lived fifty and one hundred years ago were no guides for you and me to be governed by. We must investigate and decide for ourselves, draw our own conclusions, and be guided by our own convictions. Of one thing I feel fully assured; and that is, that no man who has lived in years that are passed, or is alive at the present time, has ever been able to find a substance, a power or force outside or independent of the Universe, and when they have thought that they believed in a god, amorphous or anthropomorphic, they have entered entirely into the field of conjecture and speculation.

I am well aware that men have devised Brahma, Ormuzd, Fohi, Osiris, Mithra, Indra, Baal, Zeus, Jupiter, Odin, Thor, Jehovah, Allah, Mumbo Jumbo, and countless other gods of more or less reputation, but I believe them all to be figments of the human brain, having no existence in any other locality. I have about the same respect for any one as I have for the others and as much fear of one as of the others. There is just as much proof that the African Mumbo Jumbo was the author of the Universe as that the Asiatic Jehovah was. Every nation and every man has a right to get up a god of his own, and this right has been very extensively exercised; and, as I said in my last reply, no two gods thus manufactured agree in all particulars.

In closing let me say, I revere the glorious Universe, with all its powers, potencies, and possibilities, some parts of which we can all see, (and of which we are infinitesimal fractions,) far more than an ideal something or nothing which no man has ever seen, never can see, knows nothing about and never can know anything about. Yes, I venerate the grand, infinite, powerful, ever-prevalent Universe, far more than I do the old Jewish divinity who, as has been quaintly described, was "one who raised up enemies that he might conquer them—made promises that he might break them—caused moral diseases that he might cure them —who permitted his favorite people to go after other gods that he might butcher them. A God who *was* before time *was*; cogitated before there was anything to cogitate about; who made the Universe before there was anything to make it of, and *did* before there was anything to do. A God who formed man in his own image, though his own image had *no* form; created an author of evil, though not himself the author of any evil; who caused his children to commit the most abominable crimes, and suffer the intensest agonies, though not himself the cause of either criminality or agony. A God who saw the work he had performed was very good, yet presently discovered that it was very bad; foreknew that man would sin, yet was indignantly astonished that he did sin; foreknew that the forbidden fruit would be eaten, yet damned the whole human race because it was eaten. A God who, though always in all places, occasionally came down from heaven just to see how the world wagged; though always of the same opinion, occasionally changed his mind; though in good temper frequently got into a towering passion; though always merciful to perfection, yet often murdered millions of innocent human beings; and though without parts, upon a particular occasion showed his *back parts*, and on another occasion his full figure to some seventy-five men.

A God so deceptive as to send upon his people "strong

delusions" that they might believe a lie, so very silly as to suffer himself to be checkmated by the Devil, and so ferociously cruel that no human tyrant could ever equal him in monstrous severity and vengeance. A God whose presence would make a hell of heaven; whose virtues are vices (Ex. xx, 5), whose reason would disgrace an idiot (Ex. xxi, 21), whose laws would shock a savage (Num. xv, 31–35), whose fickleness provokes derision (Jer. xv, 6), and whose whole character is a horrible compound, an "intense concentration" of the worst vices which have stained the worst human natures (Ex. xxxii, 27; Ezek. xiv, 9; 1 Kings, xxii, 21, 22). "He is the all-wise being who made man upright, but could not keep him so; made the Devil, but could not control him; made all things pure, yet could not preserve them from corruption; who doomed countless millions for the innocent error of an individual; destroyed by the Deluge every living soul because of their wickedness, except three pair, who begat a second race as wicked as the first; provided an eternal heaven for the fools who accept, and an eternal hell for the wise who reject his 'holy Gospel'; who after begetting himself upon somebody else, sent himself to be mediator between himself and everybody else; after being derided, spurned, cursed, hated, laughed at, scourged, and nailed to the cross, got himself decently buried as preliminary to mounting once more to the right hand of himself, from whence he shall come to judge the quick and the dead, when there shall be neither quick nor dead. Whose history should be written in blood, for indeed it is a bloody history; whose name inspires disgust, for it is the name of an imaginary fiend, and whose religion should be universally execrated, for it is the religion of horror."

I have thus given a dim picture of the God of the Jews, the God of the Christians, the God of the Rev. G. H. Humphrey; but not the God of D. M. Bennett. You deem it a great virtue to believe in your god and a great sin to believe in mine. Like thousands of other theologians, you heap

odium upon me because I cannot believe in your vengeful personal God, a personal devil, a burning hell, and all the other miserable theological rubbish of which your system is composed, but I cannot help it. I must believe in that which seems reasonable and truthful to me, and can only wonder how you can accept that old Jewish monstrosity whose portrait is feebly portrayed above. I esteem my god, the Universe, as much superior, in every sense of the word, to the fickle tutelary god of the Jews as the glorious sun that illuminates the entire solar system is brighter that the tiny lightning-bug. You go on, if you choose, in still believing your absurd superstitions, myths and fables. I can afford to wait patiently for the steady advance of truth and the further appreciation of the operations of the grand Universe. I am satisfied the time is surely coming when few sensible men will entertain the crude opinions you still persistently hug to your bosom, and when the truths of nature and reason will far transcend all belief in gods, devils, holy ghosts, virgin-mothers, fatherless sons, and every fable and myth of which theology is composed.

Begging pardon for detaining you so long, I remain,

Sincerely yours, D. M. BENNETT.

MR. HUMPHREY.

D. M. BENNETT, *Dear Sir:* Your disquisition on Atheism is a mixed mixture of theoretical errors with historical blunders. You have epitomized Büchner pretty well; but do you not know that Dr. Büchner is only a second-rate man among the thinkers of Germany? He has done but little more for philosophy in that country than Ingersoll has done for jurisprudence, science, emancipation, and Union in this. Perhaps "Dr." is as becoming a title for one who has added nothing to the sum-

total of scientific knowledge, as "Colonel" is for a man who was not heard of until *after* the War. You go out of your way to expatiate on *Chance*. Of course, you did not remember that this word was first introduced into philosophy by the *atheistic* Democritus, the father of the atomistic theory. You must have been speaking at random when you said that I "wronged Tyndall and others." I am prepared to say that the "first-class scientists of the day" *do* "believe in a power, force, or deity without the Universe."

The late Agassiz was a religious man. Perhaps you remember that he opened his School of natural history, on Penikese Island, with prayer.

Principal Dawson, the leading geologist of Canada, believes in the Bible as firmly as in the white marble layers of the earth's crust. He has written several books to reconcile Scripture and science.

Prof. James D. Dana, of Yale, accepts the records of Genesis as implicitly as those of Geology.

Dr. Asa Gray, the great botanist, concludes his Address before "The American Association for the Advancement of Science," 1872, as follows: "Let us hope, and I confidently expect, that it is not to last; that the religious faith which survived without a shock the notion of the fixedness of the earth itself, may equally outlast the notion of the absolute fixedness of the species which inhabit it; that in the future, even more than in the past, faith in *order*, which is the basis of science, will not—as it cannot reasonably—be dissevered from faith in an *Ordainer*, which is the basis of religion."

Daniel Kirkwood, the eminent mathematical discoverer, believes in a personal God and in an exalted Christ.

Prof. Marsh, whom Huxley complimented in his Chickering Hall Lectures, is a very firm believer in a living God.

The Duke of Argyll, who is no mean scientist, is an orthodox Christian (See his Reign of Law).

Janet stands among the first philosophers of France; but

he has written a book expressly to combat Büchner's teachings.

Prof. Owen is perhaps the first comparative anatomist of the age; but it is well known that he has no sympathy with atheistic materialism.

Mivart is a thorough Theist, as his late work on Evolution shows.

Sir Wm. Thomson says: "Overpowering proof of intelligence and benevolent design lie all around us, and if ever perplexities, whether metaphysical or scientific, turn us away from them for a time, they come back to us with irresistible force, showing to us through nature the influence of a free will, and teaching us that all living beings depend upon one ever-acting Creator and Ruler" (Address before the British Association at its meeting in Edinburgh, 1871).

Dr. Wm. B. Carpenter has penned such sentiments as the following: "The Immutability of the Divine Nature is nowhere more clearly manifested than in the *continuance of the same mode of action*—not merely through the limited period of Human experience, but, as we have now strong reason to believe (on Scientific grounds alone), from the commencement of the present system of the Universe—which enables us to discern somewhat of the Plan on which the Creator has acted, and is still acting." "A deeper scrutiny has shown us that the Man of Science cannot dispense with the notion of a Power always working throughout the Mechanism of the Universe; and that on scientific grounds alone, this Power may be regarded as the expression of Mind" (Mental Physiology, N. Y., 1875, pp. 428, 691–708).

R. A. Proctor is certainly no Atheist. His first series of Astronomical Lectures in this country was delivered under the auspices of the Young Men's Christian Association of New York. I find his works full of recognition of an Almighty God (See his Our Place among Infinities, N. Y., 1875, pp. 34, 38, 39, 43, 44, 312, etc.). In his last Lec-

ture in Association Hall, New York, delivered Oct. 22, 1873, he said: "Inasmuch as the work is a study of science — that is to say, a knowledge of the works and ways of God—it cannot but lead to higher ideas of the wisdom and omniscience of the Almighty."

If Tyndall is not a professed Theist, in the accepted sense of that word, neither is he an Atheist. His works betray a deeper belief in God than he is willing to avow in words. He nowhere asserts that Matter and only Matter exists, or that mere Force is sufficient to account for the existence and condition of the Universe. In answer to Napoleon's question, "Who made all these?" he says: "That question remains unanswered, and science makes no attempt to answer it. . . Science is mute in reply to these questions. But if the materialist is confounded and science rendered dumb, who else is prepared with a solution? To whom has this arm of the Lord been revealed? Let us lower our heads and acknowledge our ignorance, priest and philosopher, one and all. . . You never hear the really philosophical defenders of the doctrine of Uniformity speaking of *impossibilities* in Nature. They never say, what they are so constantly charged with saying, that it is impossible for the Builder of the universe to alter His work. . . . They have as little fellowship with the atheist who says there is no God, as with the theist who professes to know the will of God" (Fragments of Science, N. Y., 1872, pp. 93, 121, 162). In his famous Belfast Address he implies that Matter had "a Creator"; asserts that "physical science cannot cover all the demands of his (man's) nature"; and declares that "the whole process of evolution is the manifestation of a Power absolutely inscrutable to the intellect of man. As little in our day as in the days of Job can man, by searching, find this Power out."

J. Stuart Mill said in the "general result" of his discussion of Theism, that "the indication given by such evidence as there is, points to the creation, not indeed of the

universe, but of the present order of it, *by an Intelligent Mind*, whose power over the materials was not absolute, whose love for his creatures was not his sole actuating inducement, but who nevertheless *desired* their good" (Three Essays on Religion. N. Y., 1874, p. 242).

Like Tyndall, Herbert Spencer stoutly contends that he is neither a Pantheist nor an Atheist. True, he would not call himself a Theist; but he attributes the origin of the Universe to an "Unknown Reality." He says that "if science and religion are to be reconciled, the basis of reconciliation must be this deepest, widest and most certain of all facts,—that the Power which the universe manifests is utterly inscrutable" (First Principles of a New System of Philosophy, N. Y., 1869, p. 46).

Mr. Darwin is not so vague or "inscrutable." He is in no sense an Atheist. He admits the agency of a First Cause in a personal Creator. In the conclusion of his "Origin of Species" he says: "I see no good reason why the views given in this volume should shock the religious feelings of any one. . . . Authors of the highest eminence seem to be fully satisfied with the view that each species has been independently *created*. To my mind it accords better with what we know of *the laws impressed on matter by the Creator*, that the production and extinction of the past and present inhabitants of the world should have been due to secondary causes, like those determining the birth and death of the individual. . . . There is grandeur in this view of life, with its several powers, *having been originally breathed by the Creator into a few forms or into one*" (N. Y., 1873, pp. 421 428–9).

I trust you will not misunderstand me. I do not say that these men all believe in God in the same sense that a Christian does. I only hold that none of them deny the existence of God; hence, *they are not Atheists*.

It is true that little imitators have tried to deduce Atheism from their philosophy, and some Christians have

charged it with that tendency. How prone men are to take an ell where they get an inch! In the same way Calvinism has been confounded with Fatalism, and Liberty with License. We are to judge of the opinions of these men only from their own words.

Your notion of the Universe rests on an assumption, which, as the preceding extracts show, the "first-class scientists of the day" regard as utterly inadmissible. No theory that excludes contrivance and design from the world can possibly account for all its phenomena. Blind force could never contrive such wonderful *compensations and correspondences* as Nature exhibits. Mindless matter could not produce such *prospective* arrangements as often meet our eyes. There is nothing in the condition of an unborn infant calculated to provide milk for it when born. There is nothing in the life-germ of an egg that could conceivably *furnish itself beforehand* with the yolk-food necessary to its nourishment previously to hatching. The same remark will apply to the seeds of plants. There is a *prophetic* element in Nature that can not be explained without reference to a designing Mind. The words of the psalmist and the prophet are at once more sublime and more true than the dogmatic deliverances of atheistic Materialists: "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttered speech, and night unto night showeth knowledge" (Ps, xix, 1, 2). "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth" (Is. xl, 26).

Your last Reply bristles with distortions, garblings, half-truths, and untruths. No Christian believes the Bible in the sense you attribute to it.

You speak of all the Biblical writers as "unknown." They were not more unknown than other classic authors. This species of "criticism" has been applied to other than

Scriptural writers. It has been maintained that there never was such a man as Homer, and that the Iliad is only a compilation of floating rhapsodies. It has been held that the histories of Herodotus are the work of a later hand. It has been argued that "Shakspeare" was none other than Lord Bacon. Some Catholic "critics" have ascribed the Roman classics to the monks of the Middle Ages. These notions are generally regarded only as erudite absurdities. It is the conviction of mankind that the ancient classics are really the compositions of the men to whom they have always been ascribed. On the same principle, it is believed that the books of the Bible were written by those whose names they have ever borne.

As to those books that are anonymous, they are trustworthy, because the Jewish nation, from the very first, received them as authentic, and because their historical contents are attested by collateral records, while their didactic portions carry their own recommendation. Such pastorals as Ruth and Esther, and such lyrics as the nameless Psalms could have no more intrinsic value from the names of their authors. Like Junius' Letters, or the "Nebular Hypothesis," they rest entirely on their own internal character. Legal documents that have been approved by the court, and duly filed, continue authentic forever, though the names of the clerks who wrote them may not be known. The tune of "Old Hundred" is not a whit less precious because its composer cannot be ascertained.

You put the formation of the Canon entirely too late. Dr. Samuel Davidson is certainly Rationalistic and scholarly enough to suit you. Some of his statements are extravagant, and, like all his later writings, *Germanolatrous*. But he was compelled to admit that *the ten words* proceeded from Moses himself; that the song of Deborah, the Psalms of David, and the odes of Solomon, were genuine; that Ezra edited the Pentateuch; that the prophets were included

in the completed Canon; and that the New Testament was received as an infallible guide before the close of the second century (The Canon of the Bible, London, 1877, pp. 5, 9–11, 85, etc.). The Greek translation of the Old Testament, known as the *Septuagint*, was made in the latter half of the third century before Christ. From this we see that the Jewish Scriptures were at that time already compiled and received by the nation. That the New Testament Canon was collected at an early date is proved by the fact that it contains no rudiments of the Romish corruptions that began to develop so soon, and are so manifest in the Apocryphal New Testament, such as Mariolatry, transubstantiation, pontifical supremacy, etc. When we remember that the books constituting the Canon were included in it because *they had always been* authoritative, we feel at once that there is no real difficulty in this matter (See art. "Canon," in Smith's Dictionary of the Bible).

You seem to be possessed by the "strong delusion" that the ancient Jews offered human sacrifices. You misunderstand Lev. xxvii, 29. That verse only says that everything devoted *of men* shall not be redeemed; but shall surely be put to death. Moses certainly would not so stultify himself as to make a thing lawful in one place that he had prohibited elsewhere. Kitto says on this subject: "It is under these circumstances (the prevalence of human sacrifices) a striking fact that the Hebrew religion, even in its most rudimental condition, should be free from the contamination of human sacrifices. The case of Isaac and that of Jephthah's daughter cannot impair the general truth, that the offering of human beings is neither enjoined, allowed, nor practiced in the Biblical records. On the contrary, such an offering is strictly prohibited by Moses, as adverse to the will of God, and an abomination of the heathen" (Cyclopedia of Biblical Literature, article "Sacrifice, Human").

The Bible is *not* "an advocate and supporter" of *tyrants*.

It is not its fault if interested men have so misconstrued it. The Hebrews were taught to rebel against the inhuman Pharaoh. They were forbidden to "rule one over another with rigor" (Lev. xxv, 43, 46, 53). The Jewish kings were reproved for oppressing the people (2 Chron. xvi, 10). The Old Testament is so far from advocating the cause of monarchs—to say nothing of tyrants—that the Israelites were censured for demanding a king (1 Sam. viii.). Jahn describes the character of the Jewish Commonwealth as follows: "From the circumstance, that the people possessed so much influence, as to render it necessary to submit laws to them for ratification, and that they even took it on themselves sometimes to propose laws, or to resist those which were enacted; from the circumstance also, that the legislature of the nation had not the power of laying taxes, and that the civil code was regulated and enforced by God himself, independently of the legislature, Lowman and John David Michaelis are in favor of considering the Hebrew government a *Democracy*. . . The Hebrew government, putting out of view its theocratic features, was of a mixed form, in some respects approaching to a democracy, in others assuming more of an aristocratical character" (Archæology, Sect. 219). Thus, the Bible gives no color of sanction to tyranny. It enjoins submission to kings as the best course to pursue where those kings "rule in righteousness." It says we had better sometimes bear the ills we have than fly to others that we know not of. It discourages riotousness and seditiousness. But it recognizes distinctly the right of the people in the affairs of government (See Ex. xix, 7–9; Num. xxxvi, 1–9; Sam. xi, 14, 15).

The Bible has *not* done more toward degrading woman than any other influence in the world. What are the facts? Is the Bible surrounded by more feminine abasement than any other "influence"? Are the Chinese, Hindoo, Mohammedan, Hottentot, or the Indian women in a better condition than those where the Word of God is

known and respected? Was woman dishonored among a people where a Miriam conducted the chorus of praise, and where a Deborah judged the nation and led its armies to victory? Is the doctrine—whether it be true or not is immaterial to this point—that she was made the vehicle of the Incarnation degrading to woman? Where is the book that reflects such honor on female purity and beauty as the Bible? Are not the female seminaries and colleges of our land almost all under the auspices of religious denominations? Of course, the husband is the head of the wife. This is no less a dictum of nature and reason than of the Scriptures. Does Infidelity mean that a hen-pecked husband is the finishing-stroke of a perfected civilization? The late M. Thiers was not "influenced" by the Bible. He "was always a skeptic." When a young man he seduced a stock-broker's wife, lived on terms of criminal intimacy with her until her death, and subsequently made his own bastard daughter his wife.—*N. Y. Herald*, Sept. 4, 1877. Would such be your ideal method of exalting the fair sex? Is the "Free-Love" doctrine that woman is to be "kept" only until Lust is tired of her, more ennobling than the inspired maxim, "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church" (Eph. v, 28, 29)?

Neither did the Bible approve of polygamy. God created but one wife for one man. The bigamy of Lamech is mentioned as a monstrosity. The Deluge swept these primeval Mormons from the earth. Noah and his family were monogamists. The Mosaic law did not commend, far less command polygamy. That law bore a relation to it similar to that of the Constitution of the United States to Mormonism. Plural marriages were regulated where they could not be prevented. Their numerous wives were a reproach and a snare to those who had them. The Apostles were monogamists. Jesus says that only *two* are made one flesh by marriage (Mat. xix, 6). According to the New Testament, the husband is the head of the *wife*, not of wives (Eph. v, 23). Monogamy, then, is the Christian Law.

The "various readings" of original copies, and the defects of translations do not modify the meaning of the Bible in any perceptible degree. Are Shakspeare's plays less magnificent because editions differ in some of their words and phrases? Is the Crystal Palace ruined by a flaw, or a particle of sand here and there in its materials? Do a few typographical errors materially affect any book? Certainly not. So the slight inaccuracies of manuscripts and versions do not substantially change the doctrines of the Bible.

As has been said already, the Bible was not intended to be a text-book of natural philosophy. Its allusions to science are incidental, but always respectful. It was designed from the very first to be a teacher of moral and spiritual truth. We are to expect only that from it. It has nothing to do with such disputed matters as the Glacial Period. When will men begin to realize that it is not a treatise on astronomy, geology, mathematics, navigation, fashion, dentistry, or cookery? When will they learn that it was only given to answer those questions, Whence am I? What am I? Whither am I going? How may I be prepared to go?

You say there could be no vegetation before light. Very well; Genesis says Light was about the first thing that was called forth (Gen. i, 3). We cannot know all about the order of the creation. Possibly the Light was at first diffused and illocal, and that the mention of the sun on the fourth day signified only the collection of the Light into that central orb. In that case, the sun was not made exclusively the light-bearer until late in the evolution of the Universe (See Lange on Genesis, ch. i).

The wonderful events recorded in the Bible do not necessarily make it suspicious. A book on geology will tell

us of things quite as startling and unusual. Dinotheria, megatheria, mastodons, hairy elephants, bats bigger than eagles, and forests of inconceivable luxuriance and density were miracles compared with the present products of the earth. If marvels that have ceased to be make the Bible incredible, they do fully as much in the same direction for geology.

I had two objects in view when I arranged those self-contradictions of Thomas Paine: 1st. To show that you can half-worship some writings, though they contain discrepancies, which shows that the alleged "self-contradictions of the Bible" are not the real reasons of your enmity against it. All would be well had you such charity for the failings of the patriarchs as you have shown to corrupt but impenitent Infidels. All would be peaceable, if you came to the Bible with a tenth of the indulgence that you give to the blundering, outgrown writings of scoffers and doubters. Your prejudices are as inveterate against Christianity as they are blind in favor of Infidelity. 2nd. I wanted to show that the ideas of any man could be made to appear self-contradictory, with a little garbling, disjointing, collocation, and then leaving them "without comment." You say I quoted Paine unfairly. I know I did in some instances; but I did it in *scrupulous imitation* of your treatment of the Bible.

The Bible does *not* exactly "teach that belief is a merit worthy of eternal life and disbelief a crime deserving of eternal punishment." It is not the mere abstract belief or disbelief, that saves or condemns, but the inevitable outcome of those states of the soul. These words are used in the Scriptures in a sense that comprehends man's entire character, inwardly and outwardly. Besides, the Bible does not say that there is saving *merit* even in Faith. Faith is only a *condition* of salvation. The Merit, on the ground of which the Divine Acceptance is accorded to the sinner, is vested in the Lord Jesus Christ.

You fail to perceive that the Bible contains any doc-

trines peculiar to itself. I have specified several of them, which, it seems, you did not notice. Let me then recapitulate, and give you some of them. They will show the originality of the Bible, and its superiority over all other venerated books.

1. It teaches MONOTHEISM. The Zend Avesta "contains prayers to a multitude of deities" (Clarke's Ten Great Religions p. 187). "The religion of the Veda is Polytheism" (Müller's Chips from a German Workshop vol. i, p. 27). Even Renan admits "that *the Jewish race was the first of all the nations of the world to arrive at the knowledge of one God*" (Ibid p. 344). The Monotheism of the Koran was borrowed from the Bible.

"Hear, O Israel: The Lord our God is ONE LORD" (Deut. vi, 14). Such was the Jew's confession of faith. El Shaddai, Adonai, Jah, and Jehovah, were only different names for the same Being. It is true that the word Elohim is in the plural number; but it is what Hebrew grammarians call the plural of majesty. It is always used with singular verbs.

I repeat, then, that Monotheism distinguished the Jews from all ancient nations, and the Bible from all "sacred books."

2. That *God is eternal and infinite* was a conception peculiar to the Jews. The Gentiles did not regard even the greatest of their gods as the "everlasting Father," and as "the high and lofty One that inhabiteth eternity" (Is. ix, 6; lvii. 15).

3. *Spirituality* in worship is a requirement of the Bible alone. The rites of Bacchus, Venus, and all other heathen gods and goddesses were at best but sensual orgies.

4. The doctrine of *Justification by Faith* is not taught in any book but the Bible.

5. The *Idea of a divine Comforter* is unknown outside of the New Testament. "I will pray the Father, and he shall give you another Comforter, that he may abide with you

forever, even the spirit of truth" (John xiv, 16, 17, 26). The Gentiles had their succoring and avenging gods; but they conceived of none whose specific office it was to console and soothe the sorrowful children of men. It has never been said of but One: "God shall wipe away all tears from their eyes" (Rev. xxi, 4).

I am not now contending for the truth of these doctrines. I only claim that they are *peculiar to the Bible*. I might add many to their number; but this will be sufficient for our purpose.

We have touched on the slavery question under the first proposition. Instead of repeating, I will refer you to Letter v.

The Bible does not encourage idleness. On the contrary, it says: "He becometh poor that dealeth with a slack hand; but the hand of the diligent maketh rich" (Prov. x, 4). "If any would not work, neither should he eat" (2 Thes. iii, 10). "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Tim. v, 8).

You say "the Bible has retarded the progress of science." That is farther from the truth than the East is from the West. The grandest works of art, such as Raphael's, Da Vinci's, and Angelo's, are traceable to its influence. Haydn, Mozart, Mendelssohn and Handel founded their master-pieces on its sublime conceptions. It was the suggester of Milton's Paradise Lost. The plays of Shakspeare are spangled with its words and expressions. The English version of it has done more than any other agency to establish the uniformity and preserve the purity of the English language. Christendom knows of no University where it was not read at its dedication. We have seen under the second proposition that believers in it have done incomparably more than unbelievers to promote learning and science. There is even at the Vatican—that capitol of Roman Catholicism—such an immense collection of art, science, and literature as would elicit an everlasting boast from Infidels if—yes, *if*—they had anything like it anywhere on the face of the earth. While the "Liberals" of New York are scolding everything, "defending Communism," "apologizing for murder and inviting to adultery," that good old Presbyterian elder, Mr. Jas. Lenox, is putting some of his finishing touches on one of the finest Public Libraries in America. And so it has always been. The Christian, deriving his motive from the Bible, *has done the work*, while the peevish Infidel, inhaling his inspiration from "immortal hate," has stood by, with a magnifying and multiplying glass in his hand, to find faults.

You say that any man of average intelligence could write another such a book as the Bible. How then has it happened that no one has done it? Why does somebody not try it? There is plenty of ink and paper in the world. Let us see some one attempting it. Ah! I am mocking the inability of man. He cannot state a moral principle, or lay down a moral precept, that was not anticipated by that Book. There is no room for another Bible, because the one that we have covers all the earthly duties of man.

Your wholesale condemnation of the Bible is an insult to the intelligence of all Christendom. If it is the absurd, indecent, inconsistent, barbarous, injurious conglomerate that you represent it to be, the millions who read it must be either knaves or fools. They are fools, if all its alleged imperfections really exist, and they fail to see them. They are knaves, if they see them, and then decline to speak of them. You imply that only the few who are Infidels are acute and honest in regard to this matter. It would be difficult to decide which is the greater in this case, the esteem of these few for their own intelligence and frankness, or their insulting disesteem of the intelligence and frankness of everybody else.

Well, I must pass many of your misstatements by, and

draw the discussion to a close. I will say but little in general review, and will give no recapitulation. The reader will do his own retrospecting and summing up. I wish, however, to mention McGuire's "Religious Opinions and Character of Washington," New York, 1836. It is a solid work, demonstrating the correctness of my position. Paulding's "Life of Washington" is also worth reading. I have recently seen a volume with the title "The Domestic Life of Thomas Jefferson," by his great-grand-daughter, Sarah N. Randolph. It pronounces Randall the "most faithful" of Jefferson's biographers. This implies the great-grand-daughter's endorsement of what Mr. Randall says about Jefferson's religious views. Let me also refer you to Carpenter's "Inner Life of Abraham Lincoln" (pp. 185–196), for more light on Lincoln's religious character.

This discussion has been pleasant to me. You have made no personal remarks calculated to wound my feelings. You have met me with uniform politeness. I can say the same of all the attaches of the office. Mr. Eugene Macdonald, the foreman of the printers, has always been kind, good-natured and obliging. I will remember you all not only with interest but esteem. The heat of the controversy may have made us at times a little tart, but our friendship, I trust, has not failed to grow.

I am not unconscious of my deficiencies. I have omitted many strong points. I have given but hints, which I hope the reader will follow up. The "Evidences of Christianity" fill volumes. I have scarcely given the alphabet of them. Your Replies have been about twice as long as my Letters. But your task was twice as difficult. A mass of words, boiled *up*, and containing endless repetitions, was probably better calculated than anything else, to give your cause some slight appearance of strength. It is when the advocate has a bad or doubtful client that he speaks longest to the jury. For my part, I have endeavored

to avoid the cuttle-fish's style of conducting a combat. It has been my aim to be clear, and to the point.

I wish to protest against the common insinuation that preachers are hampered. There are doubtless many instances where the pew exerts too much influence over the pulpit. But I do not think that there is a class of men more free to give expression to their minds than ministers. We all know how largely the press is given to time-serving. Politicians are always trying servilely to strike the vein of the popular humor. "Business is business;" and *policy* has usurped the place of principle in trade and commerce. Should a clergyman become an Infidel, and begin to preach Infidelity, he would not miss his hearers much sooner than an Infidel editor would lose his subscribers, should he become a Christian. Look at the position of an Infidel publisher and bookseller: it is not natural for him to encourage a change of opinion, and, like the ancient sorcerers, (Acts xix, 19,) forfeit his stock. There are no men in the world that are trying to *use and manipulate* their patrons so as to make money out of them, more persistently than "Liberal" publishers and lecturers. "Freethinkers" are *restrained* thinkers, as much as anybody.

Permit me again to warn the reader that Infidel writers are not always reliable. John Adams was correct when he said that Bolingbroke was a "superficial, haughty, arrogant, supercilious dogmatist." The American Cyclopedia says truly that Voltaire "was not a great thinker, not a great poet, not a great historian . . . not authentic." Chadwick, a "liberal" Unitarian, says Paine made "appalling blunders" (Lecture on Paine, p. 24). Bro. Bennett says on the strength of hearsay—which to the reader is "hearsay upon hearsay"—that Bismarck is a "decided skeptic," if not an Atheist (Sages p. 876), whereas Hesekiel, in his authentic "Life of Bismarck," says he is not only a theist but a communicant (p. 453). Mr. Mendum, of Boston, publishes a volume of Hume's Essays, without intimating

that they are abridged and mutilated. He also continues to circu'ate Macnaught on Inspiration, after the author has reconsidered and repudiated the position maintained in that book. My authority for saying Mr. Macnaught has given up those views are Dr. H. E. Thomas, Pittsburgh, Pa., and Dr. Wm. M. Taylor, of New York—both formerly of Liverpool, near Everton, where Mr. Macnaught resided for many years.

The Infidel, as well as the Christian, should go himself, as far as possible, to the original sources of knowledge. This is the world's great need. But, unfortunately, Infidels are very deficient in this respect. They read a skeptical work with implicit, or blind faith, while they do not read the other side at all. Paine's "Age of Reason" is issued again and again; but Watson's Reply is out of print. This is a reproach, not to Christians, who do not need it, but to Infidels, who point so often to the motto, "Hear both sides, and then decide." I have attended a great many "Liberal Club" meetings. I know exactly what they are. They pretend to be very generous. But nothing seems ever to be left unsaid that might hurt a Christian's feelings. Malignancy and flippancy are nearly always shown in the discussion of a religious subject. The speakers are given to going out of their way to make thrusts at Christianity. It is generally observable that, while a really good argument may be quietly appreciated by a few, it is the coarse joke, the silly pun, or the mean insinuation that "brings down the house." It is very seldom that there are present any indications of sober thought, wide-ranging reading, or accurate investigation of any kind. Herein lies the danger of Infidelity: it keeps its victims *ignorant of the facts and truths* of Christianity. Where Infidels have gone to the trouble to examine thoroughly its 'many infallible proofs" (Acts i, 3), a revolution of opinion has generally followed. When Thomas drew near, and touched the risen Lord, his doubts disappeared. When Athenagoras proceeded to make careful inquiries into the

nature and support of the Gospel system, he ceased to doubt it, and became a defender of it. When the young Chalmers gave Butler's "Analogy" a serious consideration, he was compelled to conclude that the balance of probabilities was in favor of the Christian Religion. When Gilbert West proceeded to examine the proofs of the Resurrection of Christ, in order that he might the more completely disbelieve and disprove it, unexpectedly to himself, he was made to see that that Fact was more undeniable and certain than anything in history. Lord Littleton started out to show the absurdity of Christianity, from the conversion of St. Paul; but after studying that event in all its relations, he came to the conclusion that it was an absolute demonstration of the truth of what he had intended to prove false. David Nelson has written a book on "The Cause and Cure of Infidelity." Every Infidel in the world ought to read it. Mr. Nelson was himself a skeptic for many years. He had a wide experience with that class of men. He found them, as a rule, ignorant of the Bible. He observed that almost every one of them who gave the evidences of Religion a dispassionate and thorough examination, ended by believing in it. Would to God that every skeptic would make the experiment! I am confident that if the Infidel would give the works that I have mentioned in Letters VIII and XII an unprejudiced, thorough, and thoughtful reading, he would give up his Infidelity.

Many are deluded into the belief that Christianity is losing ground. It is a vain fear for the Christian, and a vain hope for the Infidel. The last five years have been remarkable for accessions to the churches. The world never had so many Bibles, churches, ministers, and genuine believers, as it has to-day. The Gospel is not losing its hold on the people. There are no churches so well attended in New York and vicinity, as those in which the simple Gospel is preached. The churches of Dr. Hall, Dr. Taylor, Dr. Bevan, Dr. Cuyler, Dr. Duryea, Dr. Armitage, Dr. Storrs,

Dr. Hepworth, Dr. Deems, Dr. Tyng, Jr., etc., etc., are full every Sunday, while the congregations of Frothingham, Alger, Adler, etc., are never immense, after all the coaxing, beckoning, and drumming up of sensational advertisements. The Bible Society is not bankrupt yet. Last year it issued 881,056 Testaments and Bibles. The songs of Sankey and the preaching of Moody have charms for the masses that Infidelity can never emulate.

It has always been the wishful cry of its enemies that the Christian Religion is "dying out." They thought so when Christ was crucified and buried; but he arose, leading captivity captive They thought so when the Apostles were dispersed from Jerusalem; but that only spread it the faster. They thought so when the Roman Emperors put thousands of Christians to death; but the blood of the martyrs was the seed of the Church. They thought so when Julian apostatized, and turned all his influence against it; but Julian died exclaiming, "O Galilean, thou hast conquered!" They thought so when the English Deists made their big boasts; but Deism is out of fashion, and the Word of God is as quick and powerful as ever. They thought so when the French Atheists set up a Goddess of Reason, offered *human sacrifices* to her, and declared Death to be an eternal sleep. But those Atheists have passed away; and their memory is the *red-light* danger-signal of history, warning the world away from their footsteps. They thought so when the German Rationalists flooded the Fatherland with their "destructive criticisms"; but Rationalism is on the wane, and giving place to Evangelical truth. Some think so now, when Materialism is vaunting it elf; but Christianity has overcome that foe before, and it will vanquish him again. The gates of Hell shall not prevail against the Church of Christ!

I am about to lay my pen aside. Let us, Friend Bennett and dear readers, take a serious view of life. We all know that the world is not just as it ought to be. There is weeping and wailing and gnashing of teeth all around us. O the Niagara of souls that is plunging over the precipice of ruin, *in our sight every day!*

O the havoc of sin! How shall we banish it from our own hearts and from the world? is the question of questions. The possibilities of human nature are at once appalling and pleasing to contemplate. How much man is capable of suffering or enjoying! How a bad chracter keeps petrifying and becoming more and more unchangeable! How vast is the vista of Immortality, opening out before us! Eternity should be the motive power in our lives. The fashion of this world passeth away. The earth itself will run its course and die. The old clock of Time, whose ticks are centuries, will stop at last. Time shall be no more. Human schemes and theories will sink successively into oblivion, like a baby's dreams. But the Word of our God shall stand forever. Let us take unto ourselves the whole armor of God, that we may be able to withstand in the evil day, and having done all to stand (Eph. vi, 10–18). Let us run *no risks* about everlasting things. Good bye, and God bless you, for Christ's sake. Yours in the bonds of friendship,

G. H. HUMPHREY.

MR. BENNETT.

REV. G. H. HUMPHREY, *Dear Sir:* Once more, and for the last time, at present, it devolves upon me to correct some of the errors you seem so disposed to fall into, and to set you aright where you so easily get wrong. I have hoped you would come to see the truth as it is in Nature, and cease to be led aside by the myths and fallacies that have led so many millions astray. I still indulge the hope that your native good sense, with the information you have acquired by study, will ultimately lead you to discard the

errors of ecclesiasticism and superstition which still hover over you. This hope I will continue to indulge. Many men with faith in the supernatural as strong as your own, who for a large portion of their lives saw dimly and as through a heavy fog, have lived to see the mists cleared away, the clouds dispelled by the breezes of Nature, and the sun of truth and reason shine forth with permanent brightness and splendor.

It is very easy for you to say that my "disquisition on Atheism is a mixed mixture of theoretical errors and historical blunders." Instead of trying to set aside my remarks thus with a single effort, would it not have been better in you to have shown up the errors and pointed out the blunders? Probably you took the course easiest for you. How easy, indeed, it is for you to be mistaken. You say I epitomized Büchner. To show how wildly you strike I must inform you—though I do it with a degree of shame—that I have never read Büchner, but I know enough of him to be satisfied that you wrong him by denouncing him as a second-rate man. He was a profound thinker, and Germany has produced few clearer and more penetrating minds.

Your last vindictive fling at Ingersoll I will try to pardon; and while it is not an indication of greatness of mind, it is to be hoped your gratuitous aspersions of him do you a certain amount of good and afford you a degree of secret pleasure.

I will admit that Agassiz retained considerable connection with orthodox dogmas; that Prof. Dawson, of Montreal, does the same; that Mivart is a theologian, and that he would denounce you as a heretic; but most of the others you named are very far from holding the belief in a personal God, a personal Devil, or a literal hell, with the many absurdities growing out of that belief. It is much like your trying to make a Christian of Jefferson to undertake to show that Darwin, Spencer, Tyndall, John Stuart

Mill, Proctor, Carpenter, Sir Wm. Thomson, etc., entertain the faintest belief in a personal God in the shape of a man with violent passions and impulses, with the ability to fly into a rage upon the most trivial provocation and to send dire judgments and fierce destruction upon his own offspring. There is a great difference between being influenced with the grandeur of the Universe and the mysteries connected with its actual existences and accepting the very imperfect and childish views of deity as the source of all things as portrayed in the Jewish Scriptures.

I am aware there are many shades of belief, and that men of learning and science do not yet all arrive at the same conclusion respecting the Infinite, the eternal source of life and being. As for myself, I comprehend that it is contained within the Universe, and it is clear to my mind that the leading scientists and thinkers of our day know nothing of, and believe nothing of, a force, a power, outside of the Universe or disconnected from it. Early teachings and early impressions are very difficult to throw off, and the theological bias we receive in our childhood remains with us, to a certain degree, through life.

I am aware, too, of the fact that certain minds, however intelligent and learned, have a strong tendency to *hedge*, to cater to and sustain, to a certain extent, the popular religious theories; and they feel a strong dislike to oppose the theological notions which still prevail in this country and in Europe. It is even painful to witness the incentive there is offered to some scholars to bow to the supremacy of antique faiths and mysticisms which for many centuries have dominated the world. It will require, however, a greater amount of ingenuity than even you possess to make it appear to intelligent minds that Darwin, Spencer, Huxley, Tyndall, Proctor, Helmholtz, Haeckel, Schmidt, and others of the brilliant and studious scientists of our time, have the least affiliation with the very imperfect theories founded upon the Jewish and Christian Bible.

You would have it appear that Tyndall is not an Atheist, or that he believes in some kind of a God. I certainly do not wish to formulate a belief for him, but will rather give his own words bearing upon the subject. In reply to his critics he fearlessly said: "I do not fear the charge of Atheism. Nor should I ever disavow it in reference to any definition of the Supreme which he or his order would be likely to frame." While he may not be an Atheist in the definition you give the term, he certainly recognizes no personal being or God who devised, builded, and governs the Universe. Upon this point he says: "As far as the eye of science has hitherto ranged through Nature, no intrusion of purely creative power into any series of phenomena has ever been observed. The assumption of such a power to account for special phenomena has always proved a failure. It is opposed to the very spirit of science, and I therefore assumed the responsibility of holding up in contrast with it that method of nature which it has been the vocation and triumph of science to disclose, and in the application of which he can alone hope for further light. Holding, then, that the nebular and all subsequent life stand to each other in the relation of the germ to the finished organism, I re-affirm here, not arrogantly or defiantly, but without a shade of indistinctness, the position laid down in Belfast."

The gist of that address, after reviewing the various theories and philosophies that had existed in the world, and after quoting and virtually accepting the position of Lucretius, that "Nature is seen to do all things spontaneously of herself without the assistance of the gods," and Bruno, that "Matter is not that mere empty capacity which philosophers have pictured her to be, but the Universal Mother who brings forth all things as the fruit of her own womb," Tyndall boldly asserts that "the questions here raised are inevitable. They are approaching us with accelerated speed, and it is not a matter of indifference whether they are introduced with reverence or irreverence. Abandoning all disguise, the confession I feel bound to make before you is that I prolong the vision backward across the boundary of experimental evidence, and discern in that matter which we in our ignorance, and notwithstanding our professed reverence for its Creator, have hitherto covered with opprobrium, the promise and potency of every form of life." It was this quotation, you will doubtless remember, which especially brought down upon Tyndall's head the fiery and frantic denunciations of theologians all over Christendom.

Herbert Spencer, as I understand, is no more a believer in a personal God as described in the Bible than is Tyndall. What he calls the "Unknowable" is nothing more than the "intricate powers of the Universe, too deep, too vast for man's comprehension." He does not believe the Universe had a designer, or that it is so imperfect as to be unable to run without a superintendent. The same of Darwin. While he does not dogmatically or offensively wish to oppose the theoretical views of the majority of mankind, his entire philosophy and theories, based upon thousands of minute observations, show that he has never found a personal God, and that he sees no place for or need of one in the operations of the Universe.

You say my "notion of the Universe rests upon assumption." Indeed! What does the existence of your God rest upon but assumption? The great difference between the two is that the Universe is a reality. We constantly come in contact with it and are parts of it. We can subject it to numerous tests which convince us that it is real and palpable. We can see it, feel it, weigh it, measure it, and prove thousands of times over that not an atom of it can be forced out of existence. But your God is wholly an *assumption*. No one has ever seen him. No man knows aught about him, and all they have who think they know is what one has told to another, and he to another, and so on

for thousands of years. There is not the first particle of proof that he has an existence save in the imaginations of men like yourself, whose position in society, whose success in life, whose standing in the estimation of Mrs. Grundy & Co., whose ability to procure fine, fashionable garments, and whose very bread and butter depend upon holding up and sustaining the God or gods which were devised thousands of years ago, when man was more ignorant than now. The system of mythology, of which theology is a branch, is in the view of its supporters and defenders a great system. It has proved a rich mine to the millions who have assiduously worked it for several millenniums. It is, perhaps, not strange that a lode which has turned out such rich nuggets of wealth, comforts, reputation, veneration, with immunity from toil and hardship, should be retained with the utmost tenacity. We could not expect that men who are fond of a distinguished position in life, who like to secure all the good things of the world without toiling to produce them, who like to be venerated as almost gods themselves, or at least the immediate agents for the gods, would voluntarily tear down the idols they have built and which support them so munificently, and willingly throw away the myths and fallacies which have served them so good a turn. No; they may be expected to cling to the gods and the myths so long as their service *pays*. Not until the people become better informed and are able from increased intelligence to discard all the old myths and superstitions, thus impelling them to discontinue the support of the priests who make it their business to talk about the gods and dimly reveal their hidden attributes, can they be expected to discontinue the profitable calling? There are, of course, some honorable exceptions. Considerable numbers of the clergy are coming to take an entirely different view of the theological field from that which they have hitherto held. The revelations of science are showing them the crude fallacies of the old system, and

they have the honesty to follow where truth leads. May many more do likewise.

Of course there is much in the Universe that is wonderful, much that man is not fully able to comprehend. The process of reproduction in vegetable and animal life is a marvel; the intricacies of life are full of wonder. The mysteries of crystalization are not fully understood. The solution of a given substance when passing through the process of crystalization always produces precisely the same character of crystals, while the solution of another substance will form crystals of an entirely different construction—always following unvarying laws. An expert can always determine the name of a substance by examining its crystals. The formation of crystals in hundreds of forms and angles is nearly as curious as the various phases of life. Chemical affinity and the numerous chemical combinations are equally marvelous. The motions of the heavenly bodies, the rotation and revolutions of suns and worlds, the balancing and commingling of the forces of the Universe, all, all are wonderful to comprehend; but everything moves in obedience to Nature's laws, and nothing by supernatural law; and those laws were never made, and there was never a time when they did not exist. It requires no supervision of a God to cause the germination of a kernel of corn in the warm soil in the spring of the year, nor for the trees to put on their foliage, nor for the earth to perform its daily revolutions, causing day and night, nor to send it on its annual course around the sun, causing summer and winter. It is the same with the millions of operations and changes that are constantly taking place in every part of the Universe. Every effect has a natural cause sufficient to produce it, and it has ever been so. No result has ever taken place that was not the product of natural causes and forces. This being so, the supernatural is never needed and is never present. The Universe is sufficient for every emergency, and the services

of a God are not required, either in the simplest operations that take place around us or in the most grand and gigantic that are constantly occurring throughout the vast expanse of the Universe, the millions of suns and worlds, countless billions of miles apart, and at distances from us too vast for the mind to comprehend. The Universe, I repeat, is sufficient for all necessities, in all localities, and at the greatest distances; while a personal or anthropomorphic or Bible God could not possibly be present in millions of spheres and constellations at the same time and at the immense distances we know they are apart.

It is only natural for the ignorant mind, in taking a dim view of the Universe—all that we can see from our planet being a mere point in the vast and boundless whole—to exclaim, "All this must have had a designer, an architect, a governor and controller," but, in my opinion, the Universe is far greater and grander, more omnipresent and omniscient, than all the gods that men have ever devised. By the side of the vast Universe, Brahma, Ormuzd, Fohi, Osiris, Zeus, Jupiter, Odin, Thor, Jehovah, Allah, Mumbo-Jumbo, and the hundreds of other gods conceived by man, pale into utter insignificance. One is a vast, grand reality, and the others have no existence save in the imaginations of superstitious men.

I cannot help observing how easy it is for you and other theologians to speak slightly of "blind forces," "dead matter," "mindless matter," and of their inability to produce the million of results that every moment are taking place, when in the same breath you claim that they are the handiwork of your God, produced by him after spending countless ages in cogitating and designing how to get them all up. If you believe them to be the handiwork of your God, you should at least speak respectfully of them. If you will set aside the reality and revere a chimera in its place, if you believe the chimera devised the reality, you should at least treat the reality with proper respect.

I am struck with the facility with which you and others like you disregard and set aside the reality, build up an imaginary something or nothing in its place. It is easy for me to believe in the existence of every form of substance that can be demonstrated, whether it is in the solid, liquid, fluid or gaseous form, and in all the forces that are inseparably connected with them, whether shown as light, heat, magnetism, electricity, attraction, gravitation, or any other and all other forces the existence of which can be proven, but this unknown, unreal nondescript that you call God, which has never been seen, analyzed, tested nor demonstrated—at the same time possessing personality, form and locality—is hard for me to comprehend or believe. I have never seen a person who knows anything about this marvelous existence. All that any one knows about him is what somebody has told him. But hearsay and rumor are not satisfactory to me. When the existence of this marvelous personality can be proven to me, I will readily believe, but until that is done I must beg to be allowed to doubt.

It matters little who first used the word *chance* in philosophy, but it has thousands of times been thrown at unbelievers in a personal God and a special providence, and has been tauntingly applied as though we believed in a Universe which runs by chance and which has no fixed law or government. Nothing can be more untrue or unfair. As every event must necessarily have a producing cause there can be no *chance* in the matter.

As you make *Design* the great argument, and prove that the existence of a God mainly rests upon this one support, I will quote a few paragraphs from B. F. Underwood, used by him in his debate with the Rev. John Marples, at Napanee, Ont., in 1875. They embody my views and are better expressed than I could express them.

"Let us view this famous argument for a moment. God is something or nothing. To say he is nothing, is to say there is no God. If he is something, he is not merely a

property or quality, but an existence *per se*—an entity, a substance, whether material or immaterial is unimportant. If he is a substance, a material or spiritual being, there must be order, harmony, and adaptation or fitness in his divine nature to enable him to perceive, reflect, design and execute his plans. If deity does not reason, does not cogitate, but perceives truth without the labor of investigation and contrivance, he must still possess an adaptation or fitness thus to perceive, as well as to execute his designs.

"To say God is without order, harmony, and adaptation or fitness, is to say he is a mere chaos—worse than that imaginary chaos that theologians tell us would result if divine agency were withdrawn from the Universe. If a being without order, harmony and adaptation, or a divine chaos, can create an orderly Universe, then there is no consistency in saying that unintelligent matter could not have produced the objects that we behold. If order, harmony and adaptation do exist in the divine mind (or in the substance which produces thought, power and purpose in the divine mind) they must be eternal, for that which constitutes the essential nature of a god must be the eternal basis of his being. If the order, harmony and adaptation in God are coëxistent with him, are eternal, they must be independent of design; for that which never began to exist could not have been produced, and does not therefore admit of design. If order, harmony and adaptation are independent of design in the divine mind, it is certain that order, harmony and adaptation exist and are no evidence of a pre-existent, designing intelligence.

"If order, harmony and adaptation exist which were not produced by design—and which are, therefore, no evidence of design—it is unreasonable and illogical to infer designing intelligence from the fact alone that order, harmony and adaptation exist in Nature. Therefore, an intelligent deity cannot be inferred from the order, harmony and adaptation in Nature. If the order, harmony and adaptation in deity

to produce his thoughts and to execute his plans are eternal, why may not the formation of matter into worlds, and the evolutions of the various forms of vegetable and animal life on this globe be the result of the ceaseless action of self-existent matter in accordance with an inherent eternal principle of adaptation? Is it more reasonable to suppose the Universe was created, or constructed, by a being in whom exists the most wonderful order and harmony, and the most admirable adaptation to construct a Universe (which order, harmony and adaptation could have had no designing cause), than to suppose that the Universe itself, in its entirety, is eternal and the self-producing cause of all the manifestations we behold?

"Is a God uncaused—and who made everything from nothing—more easy of belief than a Universe uncaused and existing according to its own inherent nature? Is it wonderful that matter should be self-existent; that it should possess the power to form suns, planets, and construct that beautiful ladder of life that reaches from the lowest forms of the vegetable kingdom up to man? How much more wonderful that a great being should exist, without any cause, who had no beginning, and who is infinitely more admirable than the Universe itself!

"Again, the plan of a work is as much evidence of intelligence and design as the work which embodies the plan. The plan of a steam-engine in the mind of Fitch, the plan of the locomotive in the mind of Stephenson, was as much evidence of design as the piece of machinery after its mechanical construction. If God be an omniscient being—a being who knows everything; to whose knowledge no addition can be made—his plans must be eternal, without beginning, and therefore uncaused. If God's plans are not eternal, if from time to time new plans originate in his mind, there must be an addition to his knowledge, and if his knowledge admits of addition, it must be finite. But if his plans had no beginning; if, like himself, they are eter-

nal, they must, like him, be independent of design. Now, the plan of a thing, we have already seen, is as much evidence of design as the object which embodies the plan. Since the plans of deity are no proof of design that produced them (for they are supposed to be eternal), the plan of this Universe, of course, was no evidence of a designing intelligence that produced it. But, since the plan of the Universe is as much evidence of design as the Universe itself, and since the former is no evidence of design, it follows that design cannot be inferred from the existence of the Universe.

"The absurdity of the *a posteriori* argument for a God consists in the assumption that what we call order and adaptation in Nature are evidence of design, when it is evident that whether there be a God or not, order and adaptation must have existed from eternity, and are not therefore necessarily proof of a designing cause. The reasoning of the theologian is like that of the Hindoo in accounting for the position of the earth. "Whatever exists must have some support," said he; "the earth exists, and is therefore supported." He imagined it resting on the back of an elephant. The elephant needing some support, he supposed it rested on the back of a huge tortoise. He forgot that according to his own premise, that whatever exists must have some support, required that the tortoise should rest on something. The inconclusiveness of his reasoning is apparent to a child. Whatever exists is supported. The earth exists. Therefore, the earth is supported; it rests on an elephant; the elephant rests on a tortoise; the tortoise exists, but nothing is said about its support.

"The theologian says order, harmony, and adaptation are evidence of a designing intelligence that produced them. The earth and its productions show order, harmony, and adaptation. Therefore, the earth and its productions have been produced by an intelligent designer. Just as the Hindoo stopped reasoning when he imagined the earth on an elephant, and the elephant on a tortoise, so the theologian stops reasoning when he says, God made the world. But as surely as from the premise that whatever exists must have some support follows the conclusion that the tortoise rests on something, as it rests on the elephant, does it follow from the propsition that order, harmony and adaptation are proof of an intelligent designer, that the order, harmony, and adaptation in the Deity to produce the effects ascribed to him are evidence of an intelligent designer who made him, as the various parts of Nature, adapted to one another, are evidence of an intelligent designer that produced them. This reasoning leads to the conclusion that there has been an infinite succession of creative and created Gods, which is inconsistent with the idea of a First Cause, the creator of the Universe. Then why attempt to explain the mysteries of the Universe by imagining a God who produced everything but himself, and why argue from the order and fitness in the world the existence of a designer. It reminds me of the ostrich, that, having buried its head in the sand so as to render invisible its pursuers, fancies there is no further need of exertion to escape from the dangers and difficulties which surround it.

" 'Design represented as a search after final cause, until we come to a first cause, and then stop,' says F. W. Newman, 'is an argument, I confess, which in itself brings me no satisfaction.' 'The attempt,' says Buckle, 'which Paley and others have made to solve this mystery by rising from the laws to the cause, are evidently futile, because to the eye of reason the solution is as incomprehensible as the problem, and the arguments of the natural theologian, in so far as they are arguments, must depend on reason.'

"Design implies the use of means for the attainment of ends. Man designs, plans, contrives, and uses secondary agencies to accomplish his purposes, because unable to attain his ends directly. But how absurd to speak of contrivance and design in a being of infinite power and

knowledge. Man, to build a steamship, has to fell trees, and hew them into various shapes, get iron from the earth, and smelt it in furnaces, and work it into bolts, braces, nails, etc.; hundreds of workmen, carpenters, joiners, blacksmiths, cabinet-makers, painters, caulkers, riggers, etc., labor for months before the vessel can be launched. If man possessed the power to speak into existence a steamship, would he contrive, plan, and use means to construct it? On the contrary, would it not come instantly into existence as a complete, perfect whole?

"But the existence of a steamer, since it is only a means to an end, would be inconsistent with unlimited power in man. If he were able to effect his purposes, why should he construct a vessel with which to visit far-off lands? Infinite power would enable him to cross the ocean by the mere exercise of his will. It is evident at a glance that the use of means is incompatible with infinite knowledge and infinite power. This argument of my friend, in proving too much, proves nothing, and demonstrates its own worthlessness, and therefore we cast it aside. Design implies finiteness; man designs and has to calculate and use means to accomplish his end. If he were all-powerful, would he use that power to construct ships to cross the ocean, or armies to win battles, when he could accomplish his end without, and by those means demonstrate that he is infinite in power? An infinite being would not have to employ means to complete his works; he would not have to doubt and cogitate before he accomplished his design; that would be the method of man. It is absurd to suppose that a God did all those things. He supposed God infinite in everything, in his power, in his love and kindness. He has power to do everything. And yet the world is so constructed that at every step we take, we crush to death creatures as minutely and curiously formed as ourselves. They kill one another in numerous struggles, and life has been such a series of bloody battles, resulting in destruction of life,

that the Waterloos and Solferinos of history are nothing in comparison. Where is the design in the volcano that belches forth its fiery billows and buries in ruins a Pompeii and a Herculaneum? Where is the design in the tornado that sends a fleet with its precious freight of humanity beneath the remorseless waves? Where is the design in the suffering and torture that thousands feel this very moment in the chambers of sickness, and in the hospitals full of diseases? Where is the evidence of a great Being who has the power to make men happy, and yet allows the world to go on in all its misery—such misery as it makes one's heart ache to see, and which we, imperfect creatures as we are, would gladly stop if we could?

"And where is the design in the thousands of facts which science has brought to light, showing that there are organs and parts that serve no purpose at all, but on the contrary, are injurious to their possessors? Why do some animals, like the dugong, have tusks that never cut through the gums? Why has the guinea-pig teeth that are shed before it is born? Science tells us these rudimentary structures are the remnants of a former state, in which these parts were of service; but theology which requires us to believe that a God made all these animals as we now see them, cannot possibly reconcile these facts with infinite wisdom and goodness.

"Adaptation in organisms instead of having been produced by a Deity, we hold is largely the result of natural selection. Adaptation must exist as the adjustment of objects to their environments. If a flock of sheep be exposed to the weather of a severe climate, those of them having the thinnest wool affording the least protection from the cold, will perish. Those with the thickest wool and hardiest nature will survive every year, and by the law of heredity, transmit their favorable variations. By this process those best adapted to the climate live, and the others perish. Thus in the struggle for life we have the "sur-

vival of the fittest," without any design whatever. But the theologian comes along and looking at the sheep, says: "See how God has adapted these sheep to the climate." He forgets the thousands that have shivered and perished in winter's cold as the condition of this adaptation. So animals change the color of their coverings in accordance with their environments. The bears among the icebergs of the North are white, because in the struggle for life every light variation has been favorable to the animal—has facilitated its escape from the hunter and its preying upon the living things on which it subsists. Those with darker coverings have gradually become extinct, leaving in undisputed possesion of the snow banks and icebergs this species, which in color resemble the general aspect of its surroundings. Look at the rabbits. Some change their color every year; some are brown in the summer and white like the snow in winter. Those with this tendency to change their color during the year, having the most favorable variation, have persisted, and this tendency, by heredity, has been accumulated, until it has become a part of the nature of the animal. These are but illustrations of a principle discovered by Darwin and Wallace, and which explains largely how, not only color and thickness of coverings, but speed, strength and suppleness of body, keenness of sight and hearing, and all other parts and powers of organism have been developed in adaptation to their environment, without any special design whatever.

"My friend says, we have no evidence of the eternal existence of the Universe, because we have no personal observation of it. But has he any personal observation to prove the existence of an eternal God? Yet he believes in it. We believe the Universe always has existed in the past, because we see no trace of a beginning; we believe it always will exist in the future, because we see no prospect or possibility of an end. Worlds have their formation and dissolution, but the substance is neither augmented

nor diminished. Matter is indestructible and eternal. We are not therefore in need of a creator."

Thus I have quoted Mr. Underwood at considerable length, but he so effectually uses up the great "design argument" which you and your brethren insist upon is the one great proof of the existence of a God, that it seemed best to give it pretty full.

Let us recur again to the Bible. I gave you in my last what seemed to me fifty good reasons why that compilation should not be regarded as divine, and you have not refuted one of them. They stand impregnable and must so continue to stand. Your greatest effort seems to be to show that the Bible has no greater imperfections than other books; that it contains no more contradictions than the books written by men. You are constantly comparing your book with the writings of Gibbon, Shakspere, Paine, Herodotus, Homer, etc., with a view of showing that it contains no more imperfections than they. But that will not do. I am surprised that you should use such arguments. If the Bible is not superior to all the works that men have written, we have no grounds for accepting it as divine, and it is entirely reasonable for us to decide that it was also written by men. If it is truly the work of the brain and hand of Deity, it must necessarily be greatly superior to the efforts of man; but if this is not the case your claims for its divinity fall to the ground. Its contradictions cannot be reconciled by saying that other books contain similar discrepancies. Its vulgarity cannot be atoned for by saying that other books contain vulgarity. It does not make it adapted to the needs of people in this age of the world to show that other books were also written long ago. All this falls very far short of proving that it is the work of a perfect Divine Being. If it has all the imperfections of other books, it can be from no higher source. One of two things must be true—God either wrote the book or he did not. If he is a perfect being he cannot be the author of an imperfect work; and if

hundreds of thousands assert that he is the author of such a work, it does not make it true. That the Bible is teeming with imperfections I think I have abundantly shown. The only rational conclusion that can be arrived at is that it is not a perfect work and that the writer was not a perfect being; that it shows no superior ability, no greater degree of perfection than is found in hundreds of other works; that if it does not surpass all that man has written, and that it was also written by men.

You make an effort to show that the Bible is not an advocate of kingcraft, tyranny, and slavery, but I think you are unsuccessful. I am only astonished at your assurance in making denial of anything so patent. That the Jewish kings were anointed and abundantly recognized by the prophets and priests is as noticeable as any feature of the book. Ingersoll says: "The Bible teaches that God is the source of all authority, and that all kings have obtained their power from him. Every tyrant has claimed to be the agent of the most high. The Inquisition was founded not in the name of man, but in the name of God. All the governments of Europe recognize the greatness of God and the littleness of the people. In all ages hypocrites, called priests, have put crowns upon the heads of thieves, called kings." It was certainly so in Bible times; the greatest tyrants and murderers were called to the throne of God's chosen people and their rule was sanctioned by the priests. The Bible kings were certainly recognized and approved in several instances. Tyranny was the rule among those kings. They obtained their authority from God, and the poor people whom they reigned over were made to feel the iron hand of Jehovah. Nearly all kings have been tyrants and the Jews were no exception in this regard. If Moses, David, and their successors were not tyrants it is difficult to find any in history. That slavery is a Bible institution I have only to refer you to Deut. xxv, 44, 46; Ex. xxi, 20, 21; Eph. vi, 5; Col. iii, 22-24; Tit. ii, 9; 1 Peter, ii, 18, and

numerous other passages. Bible rule was assuredly one of kings, tyranny and slavery.

It is the same with the degradation of woman. The Bible is full of it. The subjection of woman was common in all the Eastern nations in olden times, and the Jews were in no degree behind them in this particular. The preference for the male sex is shown in many parts of the Bible. In the Mosaic law, after the birth of a male child the mother was "unclean" seven days, but if it was a female child the term of uncleanness was extended to fourteen days. We well know that it makes a woman no more unclean to bear a female child than a male, and it was only a piece of barbaric cruelty to make this unjust distinction between the sexes. Even after the birth of the reputed Son of God, and no male had officiated, according to divine law the mother was unclean. Woman had no equality with man under the Bible règime, and the volume has only to be perused for the fact to be made strikingly apparent. It is not confined to the Old Testament alone. While in the older part the statute stands: "Thy desire shall be to thy husband, and he shall rule over thee," the newer says, "The head of woman is man," "Wives, submit yourselves to your husbands," "Let wives be subject to their husbands in everything," "Let your women keep silence in the churches: for it is not permitted unto them to speak," and much else in the same vein. The provisions in the Bible in many respects were especially severe and unjust toward females. On this subject Prof. Denton says: "If a man went to war, and found among the captives a beautiful woman, he was permitted to make her his wife; and if afterwards he had no delight in her, he was to let her go where she would. No help for the woman if she found no delight in him." No matter how much grounds of dissatisfaction the woman might have against her husband, there was no redress for her. In the matter of ordinary divorce the inequalities were on the woman's side. The man was permitted to get

a divorce, but the woman was not (Deut. xxiv, 1). Of course there are a few instances in the Bible where woman was mentioned with respect, and where she was treated with the distinction due her, but these were only exceptions to the general rule. In nearly all cases she was made to occupy a subservient position, and was treated more like a subordinate, a slave, than as one having all the rights and prerogatives belonging to man. The whole tenor and spirit of the Bible, touching the status of woman, is that her mission is to minister to the baser passions of man—his inferior, not his equal.

Your manner of befouling the memory of the deceased French statesman, Thiers, seems wholly uncalled for. I know nothing of the facts of the case, but I would not base a vile slander on the testimony of one paper so notoriously untrustworthy as the New York *Herald*. I know this, he was a man greatly respected by his countrymen, and he rendered vast services to his native land. What he did when young I have at present no means of knowing. I cannot, however, envy you the disposition you evince in parading the faults of the dead hero.

You deny that the Bible approved of polygamy. You might as well claim that it forbids the sacrifice of bullocks, rams and he-goats. The patriarchs, Abraham, Jacob, Gideon, David, and Solomon, were certainly polygamists. They are held up as special favorites of heaven, and I ask you to point out the passages where the Bible censures them for their polygamy.

You cannot dispute that the Bible recognizes human sacrifice. Not insisting that Jephtha sacrificed his daughter according to his vow, it cannot be denied that the sons and grandsons of Saul were sacrificed to arrest a famine, and their heads hung up in the sun. You may know better than other people what the meaning of Lev. xxvii, 28, 29 is, but it certainly reads: "Notwithstanding no devoted thing that a *man* shall devote unto the Lord, of all that he hath, both

of *man* and beast and of the field of his possession, shall be sold or redeemed; every devoted thing is most holy unto the Lord. None devoted, which shall be devoted of *men*, shall be redeemed, but shall surely be put to death." It strikes me this language is clear and direct, and need not be misunderstood. If it does not mean that every man and beast that were devoted should be put to death, it does not mean anything.

Your attempted explanation about there being light sufficient to perfect vegetation and to mature fruits and seeds, before the sun was brought into existence, is as weak as your case is generally. It may be satisfactory to yourself, but will hardly prove so to scientific persons. If there was so much light, why was the sun created? What became of that light after the sun was brought into existence? If you should claim that the herbs and trees brought forth seeds and fruit before the earth was formed, your position would be equally tenable. Well may you say the Bible was not intended for a text-book of Natural Philosophy, and I will add, *of common sense, either*.

I shall not contend with you about the honor you claim for the Bible for introducing Monotheism, though it is not easy to see how the doctrine advanced the Jews beyond the surrounding nations. The Egyptians and other nations, as I have already shown, were far beyond them in all the arts and sciences and in the march of civilization. If it is a virtue to believe in one god, why should not a belief in several gods be a greater virtue? and would not the size of the virtue increase with the number of gods believed in? Logically, it must. As I said in a previous letter, there is as much proof of a hundred gods as there is of one. I called your attention to the fact that a plurality of gods was recognized in the first chapter of Genesis. There are also other passages which bear the construction of superior and inferior gods, as most of the pagan nations have believed. If it is wrong to believe in more than one

God, it is very questionable whether the Christians did right in dividing him into three parts, or persons. They never got that idea from the Jews, but borrowed it from pagan nations, many of whom had trinities. In this regard the Mohammedans have preserved the monotheistic idea of the Bible far more closely than the Christians; and if there is any virtue in Monotheism they ought to be the most virtuous.

I think I was quite correct in saying that the books of the canon were written at a much later date than is usually claimed. I repeat it, there is no proof that, with the exception of the Gentile book of Job, either book of the Bible was in existence more than seven hundred years before the Christian era, and several of them were not written till a later date. The Jewish sacred writings were gotten up after their return from the Babylonish captivity. If there were any such writings before that the Jews themselves did not know of them. This is attested by Hittel and other writers. The Christian father Irenæus says that "they (the books of the Old Testament) were *fabricated* seventy years after the Babylonish captivity by Esdras;" and Dr. Adam Clarke guardedly says: "All antiquity is nearly unanimous in giving Ezra the honor of collecting the different writings of Moses and the prophets and *reducing* them into the form in which they are now found in the Holy Bible."

For a somewhat graphic account of the nature of that divine inspiration with which the writings were composed, the reader is referred to 2 Esdras xiv, "And the next day behold a voice called me, saying, Esdras, open thy mouth, and drink that I give thee to drink. Then opened I my mouth, and behold! he reached me a full cup, which was full, as it were, with water, but the color of it was like fire. And I took it and drank; but when I had drunk of it, my heart utttered understanding, and wisdom grew in my breast, for my spirit strengthened my memory. And my mouth was opened, and shut no more. The highest gave

understanding unto the five men, and they wrote the wonderful visions of the night that were told, which they knew not; and they sat forty days, and they wrote in the day, and at night they ate bread. As for me, I spake in the day, and I held not my tongue by night. In forty days they wrote two hundred and four books. And it came to pass, when the forty days were fulfilled, that the highest spake, saying, The first that thou hast written, publish openly, that the worthy and the unworthy may read it. But keep the seventy last that thou mayest deliver them only to such as be wise among the people."

After quoting the above, Preston, in his "The Holy Bible a Historical Humbug," p. 3, remarks: "The above sufficiently shows the *manner* of writing an inspired book. All that is necessary to show the *matter* which makes up the books of the Bible is to read them. We thus find it historically established that the Old Testament, as it is now offered to us, was a comparatively modern production, having been written by a cunning old priest named Ezra, only some five hundred years before the time of Christ, and that owing to the carelessness and profanity of the Jews themselves, who not only lost whole books of the Bible, but burnt others, the Christian world to-day is in possession of but a *small portion* of the "Word of God."

The same writer continues his observations respecting the canon of the New Testament:

"It has never been claimed that any portion of it was written during the life of the reputed founder of Christianity. Christ himself never wrote a line of the books of which it is composed. He was put to death without having ever written one word of the books of the Bible. The Christian Church was established all over the known world before a single verse of the New Testament, which contains all the doctrines of Christianity, had been written.

"The first allusion that is made to the Gospels was by the Christian Father Irenæus in the year 182, nearly a cen-

tury and a half after the time of Christ. Even then, the four Gospels were presented to the world upon no other authority than that of the Christian Father himself. At the time Irenæus first introduced the four Gospels, there were many others in circulation, some of which, we are told, had existed nearly a century before, and had actually been read and quoted by the early Christians as the word of God. Among the most important of these may be named the Gospels of St. Peter, St. Thomas, St. Matthias, St. Bartholomew, St. Philip, Judas Iscariot, Thaddeus and Barnabas; the Acts of St. Peter, St. Paul, St. Andrew, St. John, St. Philip, and St. Thomas; and the Revelations of St. Paul, St. Thomas, St. Stephen, and the Great Apostle. There were upwards of fifty of these Gospels, Acts, and Revelations, which were, at one time, considered the 'divine word.' During the first three hundred years from the era of Christ there was no collection of the writings of the New Testament. All the above-named writings were circulated and accepted by the primitive Christians as of equal authority.

"At length there arose conflicting opinions and serious contentions as to their credibility. It was finally judged necessary to settle the dispute by an authoritative selection of the true from the false books. The division of opinion regarding them and the nature of Christ resulted in such disorder that the pagans ridiculed Christianity upon the stage. For the purpose of preserving order in the empire, Constantine convoked an œcumenical council of the whole habitable earth at the town of Nicæa in Bithynia. There assembled 2,048 bishops, all of different sentiments and opinions. The records of the disputes of these fierce and bigoted bishops amounted to forty volumes. The conflict in the council arrived at such a pitch that the Emperor, as moderator, for the purpose of preserving some degree of unity and propriety, was obliged to expel 1,730 of the exasperated and contentious bishops. The remaining 318 bish

ops then proceeded to determine which ones of the various writings were the inspired word of God 'This was done,' says one of the Christian Fathers, 'by placing all the books under a communion table, and, upon the prayers of the council, the inspired books jumped upon the communion table, while the false ones remained under.' But it is related that many mocked at this method, and the religious row continued as fierce as ever. Finally, most of the manuscripts submitted, after being sufficiently fought over, were rejected, whereupon Constantine affixed the seal of the empire to the remaining few, declaring such to be the 'word of God.'

"And as such they passed until the year 363, when another council, that of Laodicea, was held, to make a more perfect selection of the holy books. Upon this occasion, the manner of choosing them was by *vote*. The books of the New Testament were then adopted, nearly as we now have them, except Revelations, which was excluded. We are informed by St. Chrysostom, who died in 407, that the Acts of the Apostles was scarcely known in his day. Other councils were called to settle the sacred canon. There was one in 406 which rejected some books received by the council of 363; but a later council in 680 restored them. And thus contentious priests continued tossing the 'word of God,' like a battledore, from faction to faction, changing it as the spirit of sect might dictate. As illustrating the spirit which animated the ordained arbiters of the 'sacred writings,' we give the words of the *Christian* writer, Tindal. In his work entitled 'Rights of the Christian Church,' page 195, he says: 'That he fled all assemblies of bishops because he never saw a good and happy end of any council, but that they did rather *increase* than *lessen* the evil; that the love of contention and ambition always overcomes their reason.' Speaking of the memorable Council of Nice, at which the Emperor himself presided, Tindal further says: 'And if these accusations and libels which the

bishops gave in of one another to the Emperor were now extant, in all probability, we should have such *rolls of scandal* that few would have much reason to boast of the first œcumenical council, where with such heat, passion, and fury, the bishops *fell foul on one another*, insomuch as had not the Emperor by a *trick* burnt their church memorials, probably they would have broke up in confusion. After that council was over, the bishops made so great a bustle and disturbance, and were so unruly, that the good Emperor was forced to tell them that if they would not be more quiet and peaceable in the future, he would no longer continue his expedition against the Infidels, but must return to keep them in order. Indeed,' continues Tindal, 'the confusion and disorder were so great amongst them, especially in their Synods, that it *sometimes came to blows*; as, for instance, Dioscorus, Bishop of Alexandria, cuffed and kicked Flavianus, Patriarch of Constantinople, (at the second Synod of Ephesus,) with that fury that within three days after he died.'

"And it is upon the decisions of such fierce and fighting fanatics that the Christian world depends for its creeds and sacred scriptures! The authenticity of divine revelation rests upon the ballots of bigots who often *fell foul of one another*, and *kicked each other to death!* So that it is difficult to determine whether it was really the majority vote or the predominant kicking power that finally settled the vexed question which books were God's and which were not. The book of Luke was given to God by one single vote majority, and that may have depended more upon the muscular activity of the voter than upon his ability to discriminate between books of God and books of men.

"It is a notorious fact, and one which may well perplex the priesthood, that the books which one body of bishops would piously pronounce genuine inspiration, another council, equally as well commissioned to settle the sacred canon, would condemn and reject as profane forgeries.

And it is also pertinent to inquire, in this connection, why the one thousand seven hundred and thirty bishops whom Constantine thrust out of the Council of Nice were not as well qualified to say what writings were the word of God as the three hundred and eighteen who remained? And also, why, or how, or by whose imperative command, is the Christian world justified in believing that the books which were saved and voted into the the Scriptural canon are any more sacred than those voted out, or which were lost or destroyed? Let Christians learn these facts, and consider them well. Let them realize the absurdity of believing books to be of divine origin which so long lay in obscurity, and were only saved from oblivion through the presumption of unscrupulous priests, and finally decided to be genuine by the ballots of bigoted and bullying bishops."

Let me give you these Christian authorities: The learned Dr. Lardner says: "That even *so late as the middle of the sixth century*, the canon of the New Testament had not been settled by any authority that was decisively and universally acknowledged; but Christian people were at liberty to judge for themselves concerning the genuineness of writings proposed to them as apostolical, and to determine according to evidence" (vol. iii, pp. 54-61).

In the second edition of his introduction to the Scriptures, the Rev. T. H. Horne says: "The account left us by ecclesiastical writers of antiquity, published, *are so vague, confused and discordant*, that they lead to no certain or solid determination. The eldest of the ancient fathers collected the REPORT of their own times, and set them down as *certain truths*, and those who followed adopted their accounts with implicit reverence. Thus tradition, *true or false*, passed on from one writer to another *without examination*, until, at last, it became too late to examine them to any purpose."

Your supposition that the New Testament canon was

collected at an early date, from the fact that it does not directly teach popery, Mariolatry, etc., is of no more force than the Protestant Sabbath (first instituted by Constantine in 321), and the personality of the Holy Ghost—which can easily be shown to have been a borrowed pagan myth—first introduced as an orthodox dogma at the Council of Constantine in 381. The fact that all the cardinal doctrines of the Church were not authoritatively settled till a late date, proves conclusively that there existed no canon by which they could be settled. The first councils in the fourth century were called for the very purpose of ferreting out or forging sufficient Scripture evidence to collect into a canon. I wish, too, to call particular attention to the fact that popery did not really begin to have an existence till 606, when the title of "Universal Bishop"—Pope—was first given to Boniface III. You will understand, too, that the Papist can point to as positive New Testament proof for transubstantiation and Mariolatry as the Protestant can for any of his particular doctrines.

You say, "the wonderful events recorded in the Bible do not necessarily make it suspicious." Do you mean that in such stories as the earth producing all the varities of vegetation before there was either sun or rain; that man was made of clay, and woman of a rib taken from him by a surgical operation; of a snake being able to circumvent God in his long-matured plan, until he made it necessary for him to drown out the world by raising the water over the entire earth to the height of five miles; of two and seven of every variety of animals being closely compacted for thirteen months in a water-tight and air-tight vessel; of frogs, locusts, lice, etc., being produced in immense quantities by miracle; of all the water of a country hundreds of miles in length, including a large river, being turned into blood; of the waters of seas and rivers parting and piling up on either side like a wall; of a man's stopping the sun and moon in their courses; of a man's preventing rain and

dew falling upon the earth for more than three years, of Jonah's being swallowed by a fish and retained in its stomach under water for three days, and then being thrown up alive and kicking upon dry ground; of three men being cast into a fiery furnace that was made seven times hotter than usual, without receiving the slightest injury; of a woman becoming a mother without the natural process; of men being raised from the dead; of the graves being opened and the dead being resuscitated and walking forth into the city among their former companions—do you mean that all these stories, and many more equally as incredible, are not enough to excite suspicion? If so, I must disagree with you. If such extravagant yarns were to be narrated now-a-days, the strongest suspicions would not only be excited, but everybody would declare them absurdly false. They would, however, be just as likely to take place to-day as two or five thousand years ago.

You say my condemnation of the Bible is an insult to the intelligence of all Christendom. Nothing of the kind was intended. I think I have made no misstatement about that volume, and while I have no desire to insult any one, I have wondered indeed how people of intelligence like yourself can so easily swallow it without examination, and accept it all as truth without a shade of error. It is easy for you to *say* my reply "bristles with distortions, garblings, half-truths and untruths," but I think it would have been very much better to point them out than to make such wholesale unfounded charges. It is easy to use epithets and sweeping assertions, but there is little argument in them.

You complain that Paine's Age of Reason is issued again and again, and that Watson's Reply is out of print. Whose fault is that? The Christians' if anybody's. It advocates their side of the question, and they ought to see that the public is duly supplied with it. It certainly is not part of the duty of Infidels. The very statement you make, how-

ever, shows the difference that exists in the demand for the two works. The Age of Reason is issued edition after edition because there is a demand for it; Watson's Reply is out of print and not re-issued because there is little or no call for it. Books that are *demanded* will always be printed.

It is hard for you to give up Jefferson. You fain would still claim him for a Christian, but I cannot help thinking he knew more about his views than his great-granddaughter knew. I recommend you to turn to my third reply and read the quotations I gave from his own writings. After doing so, it will not be an easy task for you to consider him a genuine Christian.

Your inclination or your prejudice leads you to give another unfriendly hit at the Liberal Clubs. Let me again assure you that the members are not all anti-Christian. Some incline one way and some the other. Those who are decided in the convictions that Christianity is re-vamped paganism and that its rule has not tended to benefit the world, claim the right in moderate language to give expression to their convictions. Those who entertain opposite views are equally free to give utterance to them and to disprove if possible the errors of their opponents. The Liberal Clubs are certainly not the pernicious organizations you seem disposed to represent them. Perhaps the worst thing you can say about them is that they maintain a free platform where a man is privileged to say just what he thinks to be true.

Mr. Nelson and yourself are equally mistaken in supposing that Infidels are ignorant of the Bible. Although they do not believe in the divinity of the volume, they are far more familiar with its contents than is the average Christian. They read it for the purpose of learning its nature and import, while the Christian follows the advice of his pastor, and and accepts it and swallows it as the word of God, without hesitation or question. They do this just

as readily without reading it as with. If a Christian family have a fine copy of the "Holy Bible" lying upon the centre-table in the parlor, it soothes their conscience; they feel that they are paying great respect to God's word; they feel that they are not only fully insured against the ills and mishaps of this life, but also against the fiery torments of the life to come, whether they take the time and trouble to read it or not. Many of them prefer to pay their preacher to read for them, to pray for them, and to think for them to troubling themselves by doing so, Not so with the Infidel. He prefers to do his own reading, his own praying, and his own thinking.

It is a poor commentary on the intelligence of a portion of our community for you to say they are more edified by the senseless songs of Sankey and the stupid sermons of Moody than by works on Science, Philosophy and Infidelity. It is a pitiful thing to realize that men who ought to be intellectual and elevated beings aspire to nothing higher or more instructive than common-place platitudes and stale Sunday-school songs about the miraculous properties of the blood of a man who died nineteen hundred years ago. It is, however, a peculiarity of the Christian religion to feel satisfied with its emotional hallucinations of semi-fetishism, rather than to reach forward for that which leads on to ennobling and elevating positions. It is one of the great objections to Christianity that it admits of no progress in its dogmas or even in its philosophy. It claims to be a revelation from heaven which embraces all of truth and all of perfection possible, and there can be no advance made upon it. In all departments of knowledge, science, art, instruction, etc., there have been great improvements made—in agriculture, plows, carts, implements, machinery, architecture, highways, bridges, ships, steamboats, railroads, telegraphs, etc. In all these, improvements have been made from time to time, and much more in the same direction is destined to come as men advance in mental cul-

ture and intelligence; but with Christianity it is the same old thing—a perfectly stereotyped affair—the same old story about the efficacy of blood and faith in old dogmas and superstitions handed down from the dim past, admitting of no change, no improvement. If there was nothing else to condemn the sytem this is quite sufficient.

You allude to the comparative strength and weakness of Christianity and Infidelity, and make an effort to prove that the first is growing stronger while the latter is already on the wane. You state that certain fashionable Christian churches of this city are well attended, while the congregations of Frothingham, Alger and Adler are not immense, etc. I concede that some of the fashionable, *bon ton* churches and the Catholic churches are fully attended, but I fear your prejudices prevent you doing justice to the congregations of Frothingham, Alger and Adler. When I have listened to these gentlemen I have found their audiences large and the seats well occupied, and I am informed that the attendance at their meetings is uniformly good. I concede, too, that Christianity has been a power on the earth, and is to-day. Although it has never reached more than half the number of those who believe in Buddha, and only about equaled the number of adherents to Brahmanism and perhaps exceeded by a trifle the followers of the Arabian prophet, it has nevertheless been one of the great religions of the world and holds that position to-day. It has spread itself by conquest. It has grasped the sword, and in the name of its Savior and its creed it has deluged this fair earth in blood. In this sanguinary devastation it has exceeded, by far, all the religions known to man. It has shed enough of the blood of men, women and children to float all the navies and merchant-ships on the globe, while the great systems of Brahmanism and Buddhism have been peaceful and beneficent, and their numbers have not been increased by conquest and slaughter. Christianity and Mohammedanism have drawn the sword freely and caused

human blood to flow in rivers. Those two religions of monotheism have slaughtered fully 200,000,000 human beings. For centuries they have pursued the same bloody religious warfare which is to-day deluging Southern Europe with blood.

The qualities which have been most conducive to the growth and strength of Christianity are ignorance and superstition. These made the Church strong, and they have kept its power intact. So long as it could make the masses believe that there was a tyrant who ruled on a throne a little above the clouds; that he commissioned a vast brigade of priests to attend to his business and to help hold the people in subjection; that there is a fearful hell of brimstone, fire and flames ready to engulf all who will not bow and acknowledge the faith of the cross, and all who dare to think for themselves, so long has the rule of that system of religion been strong in the world. But assuredly it is weakening. During the last two or three centuries, and more particularly during the last half-century, light has been breaking in. Learning and science, and the consequent advance of civilization, have been weakening its foundations. Science has shown those who are willing to read the truths it imparts that the ground upon which Christianity stands is untenable, and that its foundation dogmas are untrue; that the great truths of the Universe are in opposition to the narrow-creeded exactions which the Church enjoins upon its devotees. There is an antagonism between Christian credulity and the teachings of science. As the knowledge of the truths of Nature is improved by the masses, the grip of the Church is loosened and the power of priestcraft is weakened. A strong faith in the myths and fables of the past is incompatible with the revelations of science and truth, and in the conflict which has begun, and is sure to continue and increase, these are certain to triumph, and the old myths must retire to the rear and sink down, ultimately, into the waters of

oblivion. The destiny of the human mind is to be free and untrammeled. On the pinions of truth it is destined to rise above the mists and fogs which settle over the Church, and though the machinery and organization of the same is still perfect, and the power of priestcraft is hard to be broken; it is only a matter of time. The struggle will not slacken; the contest will not cease until truth and reason shall triumph over errors and myths. The fetters and shackles that bind men shall be removed and *men shall be free.*

In connection with the subject of the decline in the vitality and power of Christianity in this country allow me to quote a few remarks made by your brother clergyman, Rev. Dewitt Talmage, of the Brooklyn Tabernacle: "Oh, we have magnificent church machinery in this country; we have sixty thousand American ministers; we have costly music; we have great Sunday-schools, and yet I give you the appalling statistics, that in the last twenty-five years, laying aside last year, the statistics of which I have not seen, within the last twenty-five years the churches of God have averaged less than two conversions a year each. There has been an average of four or five deaths in the churches. How soon, at that rate, will this world be brought to God? We gain two; we lose four. Eternal God, what will this come to?" You see your brother takes a discouraging view of the coming fate of the Church. The prospect is anything but cheering to him. Talmage, of course, would not utter such gloomy words did he not know them to be true.

The growth of skepticism and the increase of doubt in the dogmas of theology are apparent on every side. They are working into the churches, and the clergy themselves are badly affected with the prevailing doubt. In confidential conversation with private friends many of them admit that they have their misgivings about the the truth of what they were brought up to believe. The trade of the priest is all they know, and to insure a good livelihood they continue to preach; but their confidence in ecclesiasticism is greatly shaken. Some estimate that half the members of the churches are doubting unbelievers in the creeds that the Church enjoins.

The spirit of doubt and skepticism is apparent in many of the newly-issued books that are appearing, as well as in the journals and magazines of the day. Frequently we see the most radical articles appearing where we would hardly look for them. More and more are becoming bold enough to speak out and tell their thoughts. The priesthood will still use their best exertions to hold the masses subservient to their will and purpose, and they will doubtless continue to do this so long as the avocation is remunerative. But one after one and ten after ten they are emerging from the mists of faith and are coming out into the sunshine of truth. As a sample of the newspaper and magazine articles that are appearing from time to time, I will first give a quotation from an editorial in a recent *Telegram* upon "Religious Superstition." It says: "An essay entitled 'Modern Skepticism and How to Meet It,' is presently to be read by the Rev. Dr. Lyman Abbott before the General Association of the Congregational Church of this State. It cannot be doubted that Dr. Abbott will address himself with enthusiasm to the task, and that his defense of Christianity will be tinctured by strong personal devotion to the cause. But for a successful assault to be carried against the strong intrenchments on the side of Infidelity set up during the last few years by many members of the scientific world, a leader is required of vaster powers than those possessed by the defender in question. It must be remembered, too, that it is idle to defend the dogmas of Christianity merely because they have now survived many hundreds of years. Scientific leaders are notorious for their love of truth. They follow where she leads them, no matter where the bourne may be. This is not true of Christian leaders. They follow according to the bent of their prejudices, their

self-interest, their bigotry. They desire to see only those things proved which they believe or wish to believe true. Dr. Abbott will find the task which he has set for himself one beyond his powers."

As embracing deep thought upon one of the subjects we have been discussing, I will insert the following which recently appeared in the *Nineteenth Century:*

"In former times, when Atheism was vague and stammering, incomplete and unorganized, it was condemned and suppressed with horror, anger and indignation. Its apostles were execrated as monsters doomed to eternal torments. The world cast them out, and the Church burned them. But now that Atheism is complete and organized, without concealment and without shame, its name is not even a term of mild reproach. On the contrary, its most notorious professors are honored and looked up to by the world in general, and listened to with a respectful patience by even their professed opponents. Deans avow friendship for men compared with whom Voltaire is orthodox, and Cardinals with such men gravely discuss beliefs which Voltaire would have thought it horrible to have questioned. The reason of this is obvious. Atheism has come forward under changed conditions. It is based upon new foundations: it is animated with a new temper. For the first time it rests itself not on the private speculations of a rebellious intellect, not on the ravings of a vile Parisian populace drunk with the wine of politics and suffering from political delirium tremens, but on the deep and broad foundations of research, experiment, and proof. It has lost all that insolence of private passion and of private judgment which used to make it as offensive to men's practical instincts as it was to their theoretical convictions. Our modern Atheists in profession, and to a great measure in fact, are entirely free of the old personal bravado; they claim to teach with authority, because they have been content to learn with humility. For they, too, have their

church, their infallible teacher, to whom they profess an implicit and devout obedience. And this teacher is undoubtedly an august one. It is none other than Nature herself, as our powerful science compels her answers from her—Nature, in the widest sense of the word, including the history of the Universe and the history of the human race, and the laws in obedience to which this history has developed itself. Here, we are told, is our one source of knowledge; here we learn the truth, and the whole truth. Nature bears witness about every conceivable subject; there is no rational question which, if we do but ask it properly, she will not answer. She will require no faith from us; she will ask us to take nothing on trust. Everything that she teaches us she will prove and verify; and there is no variableness in her, nor any shadow of turning. "Come, then"—this is the appeal that our modern Atheists make to us—"and let us learn of Nature; let us listen to the voice of truth!" And what does truth tell us? Among many things truth tells us two, which are of prime importance, and which are universally intelligible to the human race—there is no God, and there is no future life. The notion of the first is unnecessary, and that of the second is ridiculous. In the name of truth, then, let us cast these lies away from us, however painfully for the moment we may feel their loss, however closely they may be bound up for us with memories of the past. But we are not left with this exhortation only. Something more is added to sustain and stimulate us. These lies, we are told, if we will but look them boldly in the face, instead of blinking at them out of deference to their supposed divinity, we shall see to be not lies only, but profoundly immoral lies. Is is, therefore, in the name not of selfish indulgence, not of license and free-living, but of sacred truth and all the severest principles, that we are invited to accept the creed of Atheism and to cast out religion. Thus the Atheism of to-day, though theoretically destructive, is

practically conservative. It no longer assails society as it is, or any of those rules that sustain it, or the chastened affections that are supposed to make it worth sustaining. It is associated no longer with any dissolute wit, with any cruel and brilliant cynicism, or with the fascinations of lawless love. On the contrary, it is on the whole somewhat dull; and to say the least of it, it is eminently respectable. It is the Atheism of the vigil, not of the orgy; and its character when developed is solemn, almost puritanical. Study the language, the conduct, even the faces of its exponents, and signs will be apparent everywhere of gravity and severe earnestness. These are men, we see in a glance, who hold life a serious thing—a thing not to be trifled away in idleness, however harmless, or in licentious self-indulgence, however refined or graceful. What is really of value in life, what men should really strive for, are things to be reached only by self-denial and labor and a vigilant rigor in the guidance and control of our passions. Those who pay no heed to the better part, but who saunter, who lounge, who smile, who sneer through life, are condemned by the Atheists even more grimly than by the believers."

From one position of the above writer I shall perhaps claim to dissent. I do not limit the power of Nature to carry human existence beyond this life. I have felt compelled to acknowledge that it may be in the economy of the Universe to continue individual life into another state of existence; that this is the rudimentary, and the other the ultimate. I claim to have no special knowledge upon the subject nor of the nature and locality of that other world, but I have witnessed phenomena that I was satisfied were not fraudulent, and which led me to this conclusion. With this exception, the writer is sound; and it is possible, too, that this may not be an exception after all. Science may ultimately explain all not now well understood.

In connection with the subject of the spread of skepticism I will only remark that it is striking terror into the

very heart of the Church. The great question that is now propounded with so much anxiety and mental agony is, How shall the spread of Infidelity be stayed? This momentous question troubled the Pan-Presbyterian Council recently assembled in Edinburg more than all others, and it will take all the skill and cunning of the theologians to solve it.

I will take very little space to review the ground we have gone over, or to sum up my portion of the discussion. Allow me to say I think you have utterly failed to establish your side of the questions discussed; and I have been struck with the weakness of your arguments and with the little dodges, petty quibbles, and theological twaddle you have found it necessary to resort to. Before the discussion took place, I thought more could be said in advocacy of your views than you have said, although I am convinced that few of your brethren of the sacerdotal order possess more ability than yourself. With all due modesty, I claim that I have shown, under our first proposition, that those who did the most to aid the cause of American independence and to establish a free system of government were unbelievers in orthodox Christianity and the divinity of the Bible. Under the second proposition, I think I established the fact that unbelievers have done more to aid the advance and spread of learning and science than believers have. On this last proposition, relative to the truth and divinity of the Bible, I claim that I have shown that the Bible possesses no qualities to prove it a superhuman production, and that it is entitled to no more respect than numerous other books that men have written and printed. I think that I have made it clear to unprejudiced minds that Infidelity, or Radicalism, has more proofs of truth than the Bible has of divinity. I stated clearly, and was prepared to prove it, that Christianity is not an original system of religion; that all its dogmas were borrowed from the older systems. I have repeated this some three times, hoping you would attempt

to refute it, that I might adduce the proofs. You have not disputed it, but tacitly admitted its truth, and I wish this point to be noticed and remembered. By your silence upon this charge you have confessed that Christianity is not original, but that it was borrowed almost entirely from paganism, and is no better than the obsolete systems of religion in vogue twenty-five centuries or more ago.

It is true I have covered more space than you have, but I have introduced no topic not mentioned by yourself, and have endeavored to confine myself exclusively to the subjects treated of by you. You throw out insinuations about the cuttle-fish style of conducting an argument. Your allusion is about as clear as the water may be supposed to be about your cuttle-fish when making an attack, but I cannot think it fairly applies to me. I am aware that I am somewhat verbose and that I often repeat myself, but I do not think my language is ambiguous or difficult to be understood. I do not try to conceal myself nor the views I entertain. Like some others of your insinuations, it seems wholly uncalled for. You have not been curtailed in anything you wished to say. I have printed every word you handed in, and I would not have denied you the same space I have occupied. Your style is brief and concise, while mine is more diffuse. I make longer quotations than you do, believing it more fair to the author quoted, and better for the reader, than to select a line or two here and there which connot give a full exposition of the author's views.

I cheerfully concede to you greater ability than I possess. Your advantages have been superior to mine, and your reading far more extensive, but I am fully convinced that I have the truth on my side, and with my inferior abilities I think I have made this comparatively clear. I will leave it with our readers to decide which has given the best arguments, and on which side victory has perched.

Perhaps we have both shown some prejudice and partiality. Being fully impressed that Christianity is a system of shams and old fables borrowed, as I have charged, from older pagan systems, I have lost nearly all the respect I once had for it, but I have intended to be fair and truthful in all cases. You have evinced not a little unfriendliness towards Infidels, Atheists and Liberal Clubs. I can not think strange of this, for they are working in opposition to your line of thought and your avocation, and it is only the spirit so violently exhibited by your predecessors.

I thank you for the courtesy you have shown me. I have found our personal intercourse pleasant and agreeable, and I trust a friendship has grown up between us during this discussion that will continue for years. I respect you for your excellent qualities. I have published your views with the same willingness that I have my own, and I doubt not you accord to me a due spirit of candor and liberality in laying your language and views before my numerous readers with the same freedom that I have my own. It is more than any Christian paper in the country would do by me. I very much doubt if any orthodox periodical in the United States would publish a single Infidel letter of my writing, while I have given in full thirteen of yours, affording you access to a class of readers that you could not otherwise reach. Please give Infidelity due credit for this instance of fairness and liberality. Should you at any future time wish to engage in another discussion upon theological subjects, my columns shall be open to you, and if you can find no other opponent I will offer you my own humble services again. I would be very glad could the light of truth so shine into your mind that you could be able to see that there are greater truths in Nature and Science than is contained in the old theological ideas that have so long ruled Christendom, and that you might feel it incumbent on you to tear off the shackles of ecclesiasticism and intolerance and to come to the belief that there is a greater good in Nature and a greater truth in the realm of Science and

reason than in the belief that a personal God devised the world, created man weak and fallible, placed a tempter before him, knowing that he would be led astray, and then thrusts him and his countless posterity into everlasting flames for doing what he could not help doing under the conditions that surrounded him. I shall still indulge the hope that you may yet be able to take an advanced step and leave the domain of theological myths and legends. You are a young man, I trust with a long life before you; you have a clear intellect, and there is much ground for hope.

It is a great thing to change the religion of a people. To throw off the effects of early education, and to become divested of the influence of the old traditions and legends is a herculean task, but it has got to be accomplished. The old systems that the world has thus far accepted have not benefited their devotees; the gods that have been held up for worship, and on whose account and on account of whose priests, uncounted millions of wealth have been wrung from the hard-toiling masses—have done nothing for the world, and humanity demands that they shall be dethroned and cease to be objects of reverence. All the old systems of religion have proved to be failures and only served as obstructions to mankind on the great highway of life's journey. The human race has subdued this planet so far as it has been subdued; it has made it a garden in so far as it is a garden; but there are yet many desolate wilds to be improved by the industrious hand of man. A great deal has yet to be done in learning the true science of life, in knowing how to obtain the greatest amount of happiness from our existence, and how to make happy those around us; how to live, how to produce a healthy, well-balanced, happy race upon the earth; how to secure pleasant lives, and now to make them useful, is of far more consequence to us to-day than can be the blood of a man who died nineteen hundred years ago. It is time we dropped the old religions of the

gods, and adopted the better religion of man. Love of mankind is the highest elevation to which we can attain, and therein lies our whole duty. We can do good or evil to ourselves and to our fellow-beings, but we can do neither to the gods. Even if there are such beings, they are so far removed from us, and we know so little of them, and they care so little for us, that our neglect will not offend nor our oblations cajole them. The objects of our concern are around us and with us, and they claim our undivided attention.

You speak of the havoc of sin. The sins have been entirely toward the human race, and here is where the reformation should be begun and continued. Let us ourselves endeavor to live true, pure, noble lives, and help others to do the same. Let us understand that each individual must secure his own happiness and his own justification. Let us not depend for our peace and happiness upon the good deeds of any man nor lurk behind the covering of another's virtues. Let us be pure, be unselfish and be upright. Let us scorn to act from low motives. Let us cease to balance our heavenly gains by our earthly losses, and to chuckle over a credit-mark on the recording angel's book when we have performed good actions here. Let us substitute the service of man, who is ever around us, in place of the service of unknown gods whom we can never know anything about. Let us increase real knowledge and lessen superstition and faith. Let us use our entire exertions to hasten this reformation, and strive to make of this earth as perfect a paradise as is possible with the conditions which attend us.

"Creeds, empires, systems, rot with age.
But the great people's ever youthful;
And it shall write the future page
To our humanity more truthful,
The gnarliest heart hath tender chords
To waken at the name of "Brother."

And time comes when scorpion words
We shall shall not speak to sting each other.
'Tis coming! yes, 'tis coming!

"Out of the light, ye priests, nor fling
Your dark, cold shadows on us longer!
Aside, thou world-wide curse, called king,
The people's step is quicker, stronger!
There's a divinity within
That makes men great whene'er they will it;
God works with all who dare to win,
And the time cometh to reveal it.
'Tis coming! yes, 'tis coming.

"Fraternity! love's other name!
Dear heaven-connecting link of being!
Then shall we grasp thy golden dream,
As souls full-statured grow far-seeing!
Thou shalt unfold our better part,
And in our life-cup yield more honey!
Light up with joy the poor man's heart,
And love's own world with smiles more sunny.
'Tis coming! yes, 'tis coming!

"Ay, it must come! the tyrant's throne
Is crumbling, with our hot tears rusted;
The sword earth's mighty have leant on
Is cankered, with our best blood crusted!
Room! for the men of mind make way!
Ye priests and tyrants!—pause no longer!
Ye cannot stay the opening day!
The world rolls on, the light grows stronger—
The people's advent's coming!"

In the bonds of humanity and fraternity, I am sincerely your friend,

D. M. BENNETT.

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